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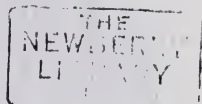


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HISTORY
OF
ST. GEORGE'S PARISH,
IN THE
COUNTY OF SPOTSYLVANIA,
AND
DIOCESE OF VIRGINIA,
BY
REV. PHILIP SLAUGHTER, D. D.,
LATE HISTORIOGRAPHER OF THE DIOCESE.
EDITED BY
R. A. BROCK,
WITH A
BIOGRAPHY OF THE AUTHOR,
AND A
CONTINUATION, EMBRACING THE HISTORY OF
ST. GEORGE'S AND TRINITY CHURCHES
TO THE PRESENT TIME.

RICHMOND, VA.:
J. W. RANDOLPH & ENGLISH,
1880.



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From my only
P Daughter

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PREFACE.

IN the infancy of a country, but little care is taken in preserving the materials of its history. The minds of the first settlers are generally absorbed in arrangements for the protection of life, the acquisition of property, and in provisions for their personal comfort. But when in the progress of time the rights of persons and of property are established upon a secure basis, men have more leisure for thought and investigation. The history of the country now becomes an interesting subject of study. We love to trace existing institutions to their rude beginnings, and to mark the successive steps of their development, until they assumed their present forms. Everything which can throw light upon the political, religious, and social state, is diligently sought. Rare old books are collected and highly prized, musty records are examined, and the smallest fragments of contemporary history become precious in our eyes.

This spirit of inquiry gives rise to historical societies, in which persons of kindred tastes and pursuits meet together, and each contributing his mite to the common stock of knowledge, receives in return the benefit of the labors of all. Virginia, although the eldest in the sisterhood of states, has been behind some of the younger members of the family in efforts for the illustration of her history. We are happy to know, however, that there has been of late an awakening of interest in this subject, as indicated in the revival of the Historical So

ciety—in the increased demand for the old works of HACKLUYT, PURCHAS, SMITH, SMITH, BEVERLEY, and others, and in the appearance of the two new histories of HOWLSON and CAMPBELL. There is a fair prospect now that this spirit of inquiry will go on, until all the sources of our history are explored, when some master-workman will take the materials, and build an immortal fabric, worthy of the theme.

The author of this unpretending series of tracts, desires to make an humble contribution to the department of Church history. He does not intend to write a history of the Christian religion in Virginia. This would open a wide field of discussion, for which he has neither strength nor taste. His plan only embraces the Protestant Episcopal Church in Virginia. He does not even profess to give a general history of it. This has been already very ably done by Dr. HAWKS. He only proposes to write a separate history of the old parishes, founded upon the parish records, with an occasional illustration from other sources. This enables him to go into details which would be inconsistent with the plan, and beneath the dignity of a general history. He is aware that these details are tiresome and uninteresting to the general reader, but he does not expect these tracts to have more than a local interest and a limited circulation. In his judgment it is these very details which gives them value, and to omit them, would be to defeat the very end for which he writes. There are many persons in almost every parish who take the liveliest interest in the most trifling incidents when associated in their minds with a cause that is dear to them. They wish to know everything about the history of those old churches in which their fathers and mothers were baptised and buried, and we have seen the faces of more than one beam with joy,

when told for the first time, that those from whom they are descended were ministers, or communicants, or vestrymen of the Church.

There may be those who have but little respect for such feelings, and who would not condescend to minister to their gratification. The author differs in opinion with these persons, and rather sympathises with the venerable Bishop Moore, who says in the-report of one of his early Episcopal visitations, "I have seen whole congregations at the bare mention of the glory which once irradiated the Church in Virginia, burst into tears, and perfectly electrify my mind."

1847.

SUCCESSION
OF
Rectors of St. George's Parish,
FREDERICKSBURG.

1. Rev. Theodosius Staige, Rector from 1726, to November, 1728. During a vacancy of four months, the Rev. Mr. De Butts preached seven sermons.
2. Rev. Rodham Kemmer, from March, 1729, to October, 1730. During a vacancy of two years and three months, Mr. Kemmer preached once a fortnight, and the Rev. Francis Pearl preached eleven sermons.
3. Rev. Patrick Henry, from January, 1733, to April, 1734. During the vacancy, the Rev. Mr. Smith preached two sermons. Rev. Mr. Smith was proposed to the vestry by the governor, but refused, October, 1734.
4. Rev. James Marye, from October, 1735, to 1767.
5. Rev. James Marye, Jr., from January, 1768, to 1780.
6. Rev. Thomas Thornton, from January, 1788, to July, 1791.
7. Rev. John Woodville, from January, 1792, to December, 1793.
8. Rev. James Stephenson, from April, 1794, to July, 1805.
9. Rev. Abner Waugh, from January, 1806, to July, 1806.
10. Rev. Samuel Low, Sr., from July, 1808, to April,

1810. A vacancy of 18 months. One year of this time, Mr. Low, living in King George county, preached once in every three weeks.
11. Rev. George Strebeck, from November, 1811, to February, 1813. Vacancy of 8 months.
 12. Rev. Edward C. McGuire, D. D., from October, 1813, to October, 1858.
 13. Rev. Alfred M. Randolph, D. D., from October, 1858, to November, 1862.
 14. Rev. Magruder Maury, from 1864, to June, 1871.
 15. Edmund C. Murdaugh, D. D., from October, 1877, to April 3, 1879.
 16. Rev. Robert J. McBride, from July 2, 1879, to March 26th, 1883.
 17. Rev. John K. Mason, from May 15th, 1883, to December 1st, 1890, when he became Assistant Rector St. James Church, Richmond.

A BIOGRAPHICAL SKETCH
OF
REV. PHILIP SLAUGHTER, D. D.

"Nót harsh and rugged are the ways
Of hoar antiquity; but strewn with flowers."—WARTON.

"Of ancient writ unlocks the learned store,
Consults the dead, and lives past ages o'er."—POPE.

Few men have been more inspiring in stimulating their fellows in this State, with regard for its past history, and in quickening into active fruition their inherent veneration and pious sensibilities, than the subject of this sketch.

Richly endowed, as he was, with the persuasive charms of the orator, and so possessed with that insatiate zeal to know, to guide, and to instruct, which neither the infirmities of age could quench, nor physical anguish scarcely restrict, he wrought, to the very end, with such potency and excellence, that in pulpit or page, there was perceptible in his latest utterances, no diminution in quality.

Beloved sage!—he was taken to the bosom of the Father in full mental panoply, and with plans of peculiar usefulness and beneficence still in progress.

The Slaughter family can be traced back to 1485, when the name was spelled Schlostre. There are three different branches of it located severally in Hertfordshire, Gloucestershire, and Worcestershire, England,

bearing the similar arms.* The name has been variously spelled and pronounced: Rev. Edmund F. Slafter, A. M., D. D., Boston, Mass., conjectures that the orthography of his own name has undergone a transformation to conform to a prevailing local pronunciation.

John Slaughter was a grantee of land in eastern Virginia, as early as 1635. There are subsequent grants or record to Richard, John, Martin, George, and Robert Slaughter severally. The earliest of his family, as noted by Dr. Slaughter, appear in the following mention: "We limit our notice to the two brothers, who were first transplanted in this parish in the eighteenth century; Robert and Francis Slaughter were the first Churchwardens of St. Mark's parish, Culpeper County, chosen by the first vestry in 1731."† Robert Slaughter married about the close of the 17th, or beginning of the 18th century, a daughter of Cadwalader Jones, of Essex county, who appears as a Justice of the Peace of Rappahannock County in 1680.‡

Robert Slaughter had issue seven sons: 1st, Robert; 2nd, William; 3rd, Thomas; 4th, Francis; 5th, James; 6th, Lawrence; 7th, George, who, with their descendants intermarried with the families of Briscoe, Crane, Stanton, Pickett, Martin, Bolling, Stringfellow, Hamilton, Thornton, Brock, Marye, and others like worthy.

The fifth son of Robert Slaughter, James Slaughter, "commanded a regiment at the battle of Great Bridge,"

*This data was communicated to me by Dr. Slaughter, who held that his ancestors were of the Hertfordshire branch, with the following arms: *Ar. a saltire az*; Crest, *out of a ducal coronet, or, an eagle's head, ar. wings expanded, sa.*

† A history of St. Mark's Parish, etc., p. 157.

‡ A gallant representative of the family and name in the Revolutionary war, was Captain Cadwalader Jones.

the first engagement of the revolution in Virginia. He married Susan, daughter of Major Philip Clayton, who migrated to Culpeper county from New Kent, by the way of that of Essex.

The eldest of the issue of Col. James and Susan (Clayton) Slaughter, was Philip, born December 4th. 1758; died, 1849; entered Capt. John Jameson's company of Minute men from Culpeper county in 1775, and marched with it to Williamsburg to reclaim the powder seized by Dunmore. Having been discharged, Philip Slaughter re-entered school, but in the spring of 1776, he again entered the service in Col. John Jameson's troop of cavalry, enlisting for three years. Before it marched, however, he was appointed by the Committee of Safety of Culpeper a lieutenant in Capt. Gabriel Long's company of riflemen, which joined the army under General Washington in New York. In 1777 this company was attached to the 11th Virginia Regiment on Continental Establishment, commanded by the celebrated Daniel Morgan. Lieutenant Slaughter was promoted to captain in 1778, and served gallantly throughout the war, being in the momentous battles of Brandywine, Germantown and others. He was one of those who endured such bitter hardships at Valley Forge. His mess-mates were the two Porterfields, John and Robert, Lieutenant Johnson, and Lieutenant John Marshall (subsequently the Chief Justice). He married first a daughter of French Strother, (by whom he had issue), and secondly, January 19th, 1803, Elizabeth Brock, widow of William Brock, (son of Colonel Joseph Brock), daughter of Col. Thomas Towles, of Spotsylvania county, and niece of Colonel Larkin Smith. Captain Philip Slaughter had issue by his second marriage, two sons and two daughters: Thomas T., M. D., married twice, first, Jane,

daughter of Chapman Reynolds, secondly, Miss Bradford, with issue by both marriages; Mary S., married Robert A. Thompson, (grandson of Rev. John Thompson), and had issue, among whom was the wife of General E. O. C. Ord, U. S. Army; Philip, and Anne Mercer, married first Edward Robertson, secondly, Philip, son of Col. John S. Slaughter, and had issue by both marriages.* It will thus be seen, that the springs of life of Philip Slaughter, were worthily enkindling. He was born at the seat of his father, "Springfield," in Culpeper county, October 26th, 1808. His earlier education was by tutors at home, among whom were John Robertson, father of Hon. Wm. J. Robertson, formerly of the Court of Appeals of Virginia, and Rev. Samuel Davies Hoge, the father of the eminent divine, Rev. Moses D. Hoge, D. D., Richmond, Va. At the age of fourteen, Philip Slaughter entered the Classical Academy of which John Bruce was head master, at Winchester, Va. In March, 1825, he matriculated at the University of Virginia. He was admitted to the Bar in 1828, but relinquished the practice of law in less than five years, to devote himself to the ministry. He entered the Theological Seminary of Virginia, in October, 1833, and was ordained Deacon by Bishop William Meade, May 25th, 1834, in Trinity Church, Staunton, Va. His first charge was in Middleburg, Prince William County. In July, 1835, he was ordained Priest by Bishop Richard Channing Moore, in St. Paul's Church, Alexandria, Va. In January, 1836, he took charge of Christ Church, Georgetown, D. C.; removed, in 1840, to Meade and Johns' parishes, Va., and in 1843 took charge of St. Paul's Church,

*Those who may be interested in the families cited, or who are of the ramified lineage, may consult further the genealogies in the *History of St. Mark's Parish*.

Petersburg, Va., succeeding Rev. Nicholas Hamner Cobbs, D. D., subsequently, Bishop of the Diocese of Alabama, and who was preceded in the rectorship by Right Rev. Wm. Meade. He filled with great acceptability and usefulness this ministry, and cemented with his flock enduring ties of affection. Failing health, however, constrained him to resign his beloved charge, and seek recuperation in travel. He accordingly spent the years 1848 and 1849 in Europe.

Returning to Virginia, and still too feeble, physically, for constant service in the ministry, he established in 1850, in Richmond, the *Virginia Colonizationist*, which he edited with signal zeal and ability until 1855. One of the results of this earnest labor, was the enlisting of the State Legislature in the cause of African Colonization, and securing large appropriations in its behalf. As his health permitted, he freely expended his rich gifts in the "service of his Saviour, and employed them in the salvation of his fellow-men and the upbuilding of God's Church in his native State of Virginia. The work of his active ministry was short, but wonderfully brilliant and effective. He had all the personal magnetism, the fire, and the spiritual power of Whitefield. Great crowds attended on his ministry, and conversions were numbered by the hundred. He preached for days at a time in the principal cities of the State—in Norfolk, in Petersburg, in Fredericksburg, in Williamsburg, where the Rev. Dr. Mimigerode, the honored rector *emeritus*, of St. Paul's Church, Richmond, then a young professor in the college of William and Mary, was impressed and brought to Christ, and in various other cities he preached with great success, and reaped a great harvest of souls for the Lord of the harvest. The churches in many of these cities still feel the effects of the stirring sermons which

came from the burning lips of this son of Thunder. His spiritual sons and daughters in the Lord are legion, and will rise up everywhere to call him blessed.”*

In 1856, he returned to his home in Culpeper county, near Cedar Mountain, and built a church on his own lands, in which he preached gratuitously to his neighbors and their slaves, until the church was destroyed by the Federal soldiers during the late war. Having been despoiled of personal property, his library destroyed and his home desolated, he took refuge in Petersburg, Virginia, and established there, *The Army and Navy Messenger*, a religious paper for distribution among the soldiers of the Southern Confederacy. He ministered to them also, as his strength permitted, visiting and preaching to them in camp and hospital. The war being ended, he returned to his home, which had been made habitable by the generosity of his warm, personal friend, the late and revered philanthropist, William Wilson Corcoran. The churches in the vicinity of his home having all been either destroyed or so damaged as to debar their being used as places of worship, he fitted up a recess chancel in the parlor of his residence, with relics preserved from the investments of two of his former churches, and for a time officiated there. Later, he took charge of Slaughter parish, Culpeper county, and supplied its two churches as his health would admit. In May, 1879, he was elected by the Convention, Historiographer of the Episcopal Diocese of Virginia, which position he held at the time of his death, June 12th, 1890.

His final illness was of brief duration, and as has been

*Tribute by Rev. Wm. T. Roberts, rector of Emmanuel Church, Harrisonburg, Va., *Southern Churchman*, July 10, 1890.

remarked, the summons came to him in the fullness of his mental activity.

In one of his last letters to Rev. Joseph Packard, D. D., he wrote: "your letter found me up to my eyes in work—answering questions from all over the United States, from Canada, England and France." His daughter also adds to the present writer: "In his case, life was so full and vigorous to the day that he was taken ill, that it seems more like the cutting off a man in his prime, than the fading out of one weary with the toils of life."*

As in other noble instances in which the predominant animus has been the good of others, subordinating thought of self, the life of Dr. Slaughter was touching in its exemplifications of simplicity, self-denial and generosity. In his home he was most tender and considerate as husband and father. The desolation of war, with him, involved not only *res angusta domi*, but for a time inadequate domestic service, during which, many duties to which he was wholly unaccustomed were cheerfully undertaken by him.

Rev. Dr. Jos. Packard, of the Theological Seminary of Virginia, thus aptly presents the personal characteristics of Dr. Slaughter: "No one who knew him can forget the warmth of his friendship, the charm of his conversation, his literary taste, shown in his familiarity with the best English literature and poetry, laid up in a remarkably extensive memory, and, above all, to use his own language in writing of Rev. Dr. May, 'in the constant shining of the light and the savor of the salt that was in him, in the brotherly kindness which beamed from his

*Mrs. Sophy M. Slaughter, in a letter dated July 23rd, 1890, The writer is indebted to Mrs. Slaughter for kindly aid in the preparation of this sketch.

eye, flowed from his lips, and emanated from his own demeanor.” His zeal and enthusiasm in historical research was unbounded, and his delight at the discovery and addition to the treasury of history of any material and directive fact, magnetic. The writer enjoyed the privilege of his friendship and his regard for many years, during which correspondence with him was frequent. His warbling words of sympathy and of encouragement have been truly a benison of comfort and of sustenance to the present writer, which has to him been above price in trusts and tasks, oftentimes bewildering in the self-dependence which they constrained. Doubtless, honorary membership in many historical societies were conferred on Dr. Slaughter. The writer has cognizance of three in which he held cherished fraternity: the Virginia Historical Society, the Wisconsin Historical Society, and the New England Historical Genealogical Society, Boston, Massachusetts. The degree of D. D. was conferred on him by William and Mary College, July 4th, 1874.

The following resolutions, by bodies to which Dr. Slaughter was peculiarly endeared, find fitting record. Other like actions have not reached the writer:

At a meeting of the vestry of Slaughter Parish, Culpeper County, June 13th, upon the announcement of the death of the Rev. Dr. Slaughter, rector *emeritus* of the parish, the following minute was adopted and ordered to be spread upon the parish records:

The life service of the Rev. Dr. Slaughter is so inseparably identified with the last half century's history of the diocese of Virginia, that he is an “epistle written and known of all men,” and to this vestry, therefore, there only remains the privilege of paying their grateful tribute to his faithful work in their behalf at a time when his vigilance and pastoral care was of vital value.

The existence of this parish, with Emmanuel Church within its limits and Calvary just outside, is largely due to his invaluable

ministrations and his great influence with a people to whom he was bound by hereditary ties, as well as by those of deep veneration and love.

After his retirement from active parish work, as rector *emeritus*, he ever maintained his tender interest in it, and was ever ready with wise counsel and advice.

Among the multitude who rise up and call him blessed, none can do so more heartily than the people of the parish which bears his honored name. "*Si quis monumentum adspice.*"

F. L. WILLIS, *Registrar.*

At a called meeting of the vestry of St. Stephen's Church, held in the vestry-room, on Thursday, 12th of June, 1890, the death of the Rev. Philip Slaughter, D. D., having occurred at 8 A. M. this day, on motion the following resolutions, as expressive of the feelings of the vestry, and as a tribute to the great worth and Christian character of Dr. Slaughter, were offered and unanimously adopted and directed to be spread on the minutes of the vestry.

Whereas, in the death of the Rev. Philip Slaughter, D. D., Historiographer of the church in the diocese of Virginia, the church has been called to mourn the loss of an eminent son, a faithful presbyter, a learned historian, one whose varied talents were adorned by a long life of devotion to the Church of Christ, and by his humble Christian life, led in imitation of the Master, full of years and full of honors, having been called from his earthly to his heavenly home, we, the rector and vestry of St. Stephen's Church, St. Mark's parish, desire to place on record our appreciation of his services and our expression of the great loss the church in Virginia has sustained; therefore, be it

Resolved, 1. That in the death of the Rev. Philip Slaughter, D. D., the church has sustained an irreparable loss—*learned, pious, and devoted* to the cause of Christ—his removal from our midst will be felt throughout the church.

2. As presbyter and Historiographer of the church of Virginia he leaves an honored name, calling forth the affection and esteem of his contemporaries, his literary works an invaluable legacy to the church.

3. Full of years and full of honors he has served his day and generation faithfully and well. Ripe for the harvest, he has been garnered by the Master and has entered upon his eternal reward, leaving an illustrious example for future generations.

4. That the rector and vestry of St. Stephen's Church, in a body, attend the funeral of Dr. Slaughter, to be held to-morrow evening, at 5 o'clock, at Calvary Church, in Culpeper.

5. That a copy of these resolutions be sent to the family of Dr. Slaughter, as an expression of our sympathy, *as a body*, with them in their bereavement, and also to the *Southern Churchman* newspaper for publication.

Dr. Slaughter married June 20th, 1834, Anna Sophia, daughter of Dr. Thomas Semmes, Alexandria, Virginia, who survives him, with one daughter, of an issue of two, Mrs. Sophia M. Slaughter, who married a cousin, Mr. Thomas T. Slaughter.

A list is appended, of the publications of Dr. Slaughter, the basis of which is a memorandum prepared by him, from memory, not long before his death. It is manifestly not definitely comprehensive. From it may be apprehended that the happy offices of the zealous and life-long devotion of Dr. Slaughter, have been signally important. It will hardly be doubted that the publication of his histories of Bristol and of St. George's Parishes in 1846 and 1847, the pioneers in such familiar illustration, was the stimulant, not only to the preservation of kindred original material, but to the embalming in the magazines of the church of such essential narrative. From among such useful contributors, Rev. John Collins McCabe, D. D., and Rev. Lewis P. Clover, D. D. are recalled. In the preparation of that invaluable repertory, "*The Old Churches and Families of Virginia*," Dr. Slaughter was directly instrumental. He more than once informed the present writer that the preparation of such a work was a cherished design with him, but that his feeble health demanding a trans-Atlantic voyage, determined the relinquishment of the pious task to Bishop Meade, to whom also was surrendered what material had been collected by him for the purpose.

PUBLICATIONS OF DR. SLAUGHTER.

WHILE AT THE BAR, A FOURTH OF JULY ORATION. Delivered at Stevensburg, Va.

ADDRESS FOR THE CHURCH AT CULPEPER, VA.

ADDRESS FOR THE ORPHAN ASYLUM AT FREDERICKSBURG, VA.

"The three preceding out of print, and dates not precisely recollected."

A HISTORY OF BRISTOL PARISH, with a tribute to the memory of the oldest Rectors, and an Appendix, containing the Epitaphs of some of its early Officers and Friends. *By Rev. Philip Slaughter, the present incumbent.* 8vo. Richmond, Va. B. B. Minor, Publisher. 1846.

SECOND EDITION OF SAME, with Genealogies of Families connected therewith, and Historical Illustrations. 18mo. Randolph & English, Richmond, Va. 18mo. 1879.

FUNERAL DISCOURSE ON REV. ANDREW SYME, D. D., who died, October 26th, 1845.

FAREWELL SERMON BEFORE THE CONGREGATION OF ST. PAUL'S CHURCH, PETERSBURG, VA. 1846.

HISTORY OF ST. GEORGE'S PARISH, IN THE COUNTY OF SPOTSYLVANIA, AND DIOCESE VIRGINIA. New York. 8vo. 1847.

ADDRESS BEFORE THE VIRGINIA HISTORICAL SOCIETY. REMINISCENCES OF NOTABLE PERSONS AND PLACES IN EUROPE. January 10th, 1850. *Virginia Historical Register.* Vol. III. p. 29., *et seq.*

THE VIRGINIAN HISTORY OF AFRICAN COLONIZATION. First published in the *Southern Literary Messenger*, and reprinted from its forms. B. B. Minor, Richmond, Va. Royal, 8vo. 1855.

MAN AND WOMAN; or the Law of Honor applied to the solution of the problem, "Why are so many more Women than Men Christians?" *By the Rev. Philip Slaughter*, Rector of Calvary Church, Culpeper County, Virginia. With an Introduction by A. T. Bledsoe, LL. D., of the University of Virginia [Motto.] "Marcellus dedicated a temple to Virtue, and near it placed another dedicated to Honor; the temple of Virtue was the passage to the temple of Honor." Liv. i. 2. [4th edition.] Philadelphia. J. B. Lippincott & Co. 1860.

COERCION AND CONCILIATION. A sermon preached at Manassas. 1861.

"DIVERS TRACTS FOR THE SOLDIERS OF THE CONFEDERATE STATES ARMY." 1861.

LIFE OF RANDOLPH FAIRFAX. 18mo. 3rd edition. Baltimore, Md. 1862.

ADDRESS DELIVERED AT THE SEMI-CENTENNIAL OF THE EPISCOPAL SEMINARY OF THE DIOCESE OF VIRGINIA, held on the 24th and

25th of September, 1873—the deceased Professors of the Seminary. 8vo. Baltimore. 1873.

A HISTORY OF ST. MARK'S PARISH, CULPEPER COUNTY, VIRGINIA. With Notes on Old Churches and Old Families, and Illustrations of the manners and customs of the Olden Time. *By Rev. Philip Slaughter*, Rector of Emmanuel Church, Culpeper County, Virginia. 18mo. [Baltimore.] 1877.

MEMOIR OF COL. JOSHUA FRY. Sometime professor in William and Mary College, Va., and Washington's Senior in command of Virginia Forces, 1754, etc., etc. With an Autobiography of his son, Rev. Henry Fry, and a census of their Descendants. 8vo. [Baltimore.] 1880.

HISTORIC CHURCHES OF VIRGINIA. A Monograph, contributed to the Centennial History of the Episcopal Churches of the United States. *By Right Rev. Wm. Steevens Perry, D. D.* 1882.

A HUNT FOR A HAPPY MAN; AND THE MIGHTY POWER OF MOTHERS. Translated, or rather paraphrased, from the French [*of Rousseau*], with variations and additions. 8vo. Richmond, Va. 1883.

A BRIEF SKETCH OF THE LIFE OF WILLIAM GREEN, LL. D., Jurist and Scholar, with some Personal Reminiscences of him, also a Historical Tract, *by Judge Greene*, and some curious Letters upon the Origin of the Proverb, "*Vae Populi Vae Dei*." 8vo. Richmond. 1883.

VIEWS FROM CEDAR MOUNTAIN IN THE 50TH YEAR OF MY MINISTRY. 8vo. 1884.

ADDRESS—"THE COLONIAL CHURCH IN VIRGINIA." ADDRESSES AND PAPERS BEFORE THE CENTENNIAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH OF THE DIOCESE OF VIRGINIA, at its meetings in St. Paul's and St. John's Churches, Richmond, May 20-24, 1885. 8vo. New York. Thomas Whittaker. 1885.

BIOGRAPHY OF RIGHT REV. WM. MEADE, D. D. In "Memorial Biographies of Deceased Members of the New England Historical and Genealogical Society." Boston. Vol. IV. 1885.

CHRISTIANITY THE KEY TO THE CHARACTER OF WASHINGTON. A Discourse delivered before the Ladies of the Mt. Vernon Association, at Polick Church, Fairfax County, Va. 8vo. New York. 1886.

ADDRESS BEFORE THE MINUTE MEN OF CULPEPER COUNTY VA. 8vo. 1886.

MEMOIR OF REV. GEORGE A. SMITH, D. D. 8vo. 1889.

"DIVERS OTHER SERMONS AND PAMPHLETS." Outline of the History of St. Patrick's Parish, Prince Edward County, Virginia. Sermon on All Saints Day. Sermons on Temperance and other Subjects, Magazine, and Newspaper Articles, Reports as Historiographer; [the last in the *Southern Churchman*, October 2nd, 1890], etc., etc.



Del & Lith of FAS Palmer, N.Y.

Richard P. John, Architect

*Proposed Design for a new Episcopal Church
in Fredericksburg, Va.*

A HISTORY OF ST. GEORGE'S PARISH.

IN the year 1608, Capt. John Smith, who is so identified with the fortunes of the infant colony of Virginia, conceived and executed an exploring expedition worthy of the romantic age of the cavaliers. In an open boat with only fourteen companions, he explored the majestic Chesapeake, and the noble rivers which empty themselves into the bosom of that "Mother of Waters."* During this perilous voyage he visited the falls of the Rappahannock, and instead of the generous welcome which the stranger now receives from the hospitable dwellers upon this beautiful river, he was greeted with the war-whoop, by the fierce Manahoacks, who then roamed in proud independence upon its wooded banks.†

From that period the red man was doomed to retire before the streams of white population, which

* The Indian word, Chesapeake, means Mother of Waters.

† SMITH'S Account of the Voyage.

soon began to pour along the vallies of the great rivers, until in less than a century they extended their frontier to those primitive rocks, over which the fresh water falls to meet the tides of the sea. For the protection of this frontier, forts were established at the falls of the principal rivers.

Accordingly, an act was passed by the "Grand Assembly" in 1676, establishing a fort at or near the falls of the Rappahannock, to be "garrisoned by one hundred and eleven men, out of Gloucester county, of whom Major Lawrence Smith was to be chief commander."*

A few years afterwards, certain privileges were conferred upon Major Smith, upon condition that he would have "in readiness, upon all occasions, at beat of drum, fifty able-bodied men well-armed, at or near the fort, and two hundred more men within the space of a mile along, and a quarter of a mile back from the river, prepared always to march twenty miles from the fort in any direction."†

The Indians, who had been driven into the mountains and beyond the Potomac, had of late insinuated themselves into the white settlements, and committed depredations which awakened so profound a feeling of resentment in the minds of the people as to have led to the famous rebellion of Bacon.‡

* 2d Hening's Statutes at Large.

† 2d Hening.

‡ On a Sabbath morning, in the county of Stafford, some persons on their way to church saw a white man lying athwart his

The Indian and civil wars of this period gave a temporary check to the population of the Colony, but so soon as they were over, the tide again flowed towards the west, overleaping that "primitive ledge," which says to the tide of the sea, "hitherto thou shalt go, but no further; and here shall thy proud waves be stayed."

That gallant old cavalier, Governor Spotswood, at the head of the young chivalry of Virginia, had now consummated the devoutest wish of his heart, in transcending the blue ridge of mountains which had so long enchanted his vision, and opening a way to those fertile vallies of the west, along which succeeding generations have been swarming in crowds as resistless and unreturning as the travelers to eternity.*

	Hitherto the counties of Essex,
1720.	King William, and King and Queen
Alex. Spotswood,	had exercised jurisdiction over the
Gov.	tract of country about the falls, and
7th, Geo. I.	along the head waters of the Rap-
	pahannock. But now the convenience and safety

threshold, chopped on his head and arms with Indian hatchets. When asked who did that, he exclaimed, "*Doegs*," "*Doegs*," and died. From this Englishman's blood did rise Bacon's Rebellion, with the following mischiefs which overspread all Virginia.—See HISTORY OF BACON'S REBELLION, by T. M., a Burgess from Stafford county.

*The county of Spotsylvania was named after Governor Spotswood, who resided in it for some time. See in the Appendix some account of his family, and of this expedition across the mountains.

of the people demanded the erection of a new county, and accordingly the following act was passed by the House of Burgesses in the year 1720.

“The frontiers towards the high mountains being exposed to danger from the Indians, and the late settlements of the French to the westward of the high mountains, therefore be it enacted, that Spotylvania county bounds upon Snow creek up to the mill, thence to the North Anna river, thence up the said river as far as convenient, and thence by a line to be run over the high mountains to the river on the northwest side thereof, so as to include the northern passage through said mountains,—thence down the said river until it comes against the head of the Rappahannock, and down this river to Snow creek; which tract of land from the first of May, 1721, shall become a county by the name of Spotylvania.” By the same act, the whole county was made one parish, which was called St. George. The inhabitants were freed from public levies for ten years, and an appropriation of £500 was made for a church, a court-house, a prison, a pillory and stocks, which, in the legislation of the times, were always associated as the necessary requisites of a good government.*

The Governor fixed the seat of justice at Germanna, where the first court sat on the 1st day of August, 1722, when Augustine Smith, John Taliaferro, John Waller, Wm. Hansford, Richard Johnson, and Wm. Bledsoe, were sworn as justices of

*4th Hening pp. 77, 78.

the peace, John Waller as clerk, and William Bledsoe, as Sheriff.* In the records of the county court of Spotsylvania there are some amusing entries which serve to illustrate the complex system of government then in operation. The curious reader will be interested in a case of lay-baptism, which we copy from the record. Thomas Moseley and John Shelton were committed by Larkin Chew, upon information of Thomas Chew, church-warden, for taking upon themselves to baptize the child of one Ann Alsop. They were required to give bond and security for their good behavior, and in default of appearing to answer at the next court, were ordered to be committed to jail, and receive thirty-one lashes on their bare backs, sixteen in the evening, and fifteen the next morning. At this term of the court there were thirteen presentments by the grand jury of absentees from public worship. Public opinion, however, seems to have been in advance of the legislation of the times upon the rights of conscience, as it appears from the record that only one of these cases was prosecuted to execution.

Here is the entry. "1724. Information brought by Thomas Chew, church-warden, against John Digg, for absenting himself from the place of divine worship: he is fined ten shillings, or one hundred pounds of tobacco, or must receive corporal punishment in lieu thereof, as the law directs."

* Howe, Historical Collections of Virginia, p. 475.

1726.
 Hugh Drysdale,
 Lieut. Gov.

The first meeting of the vestry of St. George's Parish, of which we have a record,* was held in June, 1726, at the lower church on Rappahannock, and was composed of the following persons, viz. : Rev. Theodosius Staige, minister; Augustine Smith, and John Grayson,† church-wardens; John Taliaferro, Francis Thornton, Thomas Chew, William Hansford, Stephen Sharp, and George Wheatle. Among the duties imposed by law in these times upon the vestry was the superintendence of the processioning of land, and the cultivation of tobacco. The vestry was required to divide the parish into so many precincts as to them shall seem convenient, and to appoint two intelligent, honest freeholders, in each precinct, to see such processioning performed. The proceedings incident to this duty occupy a large space in the records of the vestry. These proceedings are not without interest to the antiquarian, as they describe many localities as they were long ago, and recite the names of many of the ancestors of the

* This record was found by 'Mr. John Minor, of this town, in Williamsburg. It doubtless contained, originally, the proceedings of the Vestry from the first erection of the parish. It is now mutilated—the proceedings from 1722 to 1726 being torn out.

† The father of Col. Wm. Grayson, of the Revolution, member of the Virginia Convention of 1788, and United States Senator, was Rev. Spence Grayson. It has been conjectured that he was a relative of President James Monroe, whose father was Spence Monroe. Both Spence Monroe and Spence Grayson were of Scotch lineage. It is probable that John Grayson of the text was a near relative, perhaps a brother of Rev. Spence Grayson.

present generation, who encountered great perils and privations in subduing those lands on which their descendants now repose with none to make them afraid. Those who take pleasure in such researches must refer to the original records, which are too voluminous to be published. The reports of the processioners and counters of tobacco plants in this parish for the years 1726, '7, '8, and '9 are curious, as bringing to our minds the former inhabitants of that region of country lying upon the headwaters of the Mattapony and Rappahannock rivers, "even to the great mountains," and including the present counties of Spotsylvania, Culpeper, Rappahannock, and parts of Orange and Green. So full is the enumeration of names, and so minute the description of the country; that one who is familiar with it can people it with a past generation, assigning to many of them their estates, and designating the social circle in which they probably moved. I shall confine myself generally to such extracts from the books of the vestry as tend to illustrate our civil and church history, with an occasional incident throwing light upon the social state, and exhibiting our fathers and mothers, not in the dim outline of general history, but as they appeared to each other, in their own dress and ways and modes of speech.

It has been already said that the Governor had fixed the seat of justice at Germanna, a village founded by him, and named from some Germans sent over by Queen Anne, upon whom the General

Assembly conferred some peculiar privileges, allowing them to entertain a minister of their own, and exempting them from taxation for ten years.* This act of humane and liberal legislation deserves to be held in lasting remembrance.

The Rev. Hugh Jones, a cotemporary historian, describing Germanna, says: "Here, he (Col. Spotswood) has servants and workmen of most handycraft Trades, and he is building a Church, a Court-House, and a Dwelling-House for himself, and, with his Servants, Negroes, has cleared Plantations about it, proposing great Encouragement for People to come and settle in that uninhabited Part of the world lately divided into a county."†

In the year 1732 Col. Byrd, of Westover, describing a visit which he made to Gov. Spotswood, then residing at Germanna, tells us "that the famous town of Germanna consists of Col. Spotswood's enchanted castle on one side of the street, and a baker's dozen of ruinous tenements on the other, where so many German families had dwelt years ago, but are now removed higher to the fork of the river, to land of

* The following is the language of the Act: "Because foreign Protestants may not understand English readily, if any such shall entertain a minister of their own, they and their tythables shall be free for ten years."—4th HENING. These Protestants were not Episcopalians.

† *Present State of Virginia*, by HUGH JONES, London, MDCCXIV, p. 59, quoted by HOWE in his *Historical Collections*. This rare work may be seen in the library at Cambridge; in the Franklin Library, at Philadelphia; and in the library of Peter Force, Esquire, Washington, D. C.

their own.* There had also," he says, "been a chapel about a bow-shot from the Col.'s house, at the end of an avenue of cherry trees, but some pious people had lately burnt it down, with intent to get another nearer their own home."

At this time there seems to have been three churches in the parish, one at Germanna, one near the present site of Fredericksburg, and the third at Mattapony, which was called the "Mother Church," probably because it was the place of worship for the inhabitants of the frontier before the parish of St. George was erected. At a meeting of the vestry in 1728, Col. John Waller was directed to provide a set of books and plate for each of these congregations.

In the year 1727 an act of Assembly had been passed founding the town of Fredericksburg, which was named from Prince Frederick, Father of George the II. This town was established upon petition of the citizens of Spotsylvania, for reasons which are set forth in the preamble to the act, which is as follows: "Whereas great numbers of people have of late seated themselves upon the Rappahannock and the branches thereof above the falls, and great quantities of tobacco are every year brought down to the upper landings upon said river, and it is necessary that the poorer part of said inhabitants should be

* These were doubtless the ancestors of the German people in Madison county, which lies in the fork of the Rappahannock, described by Col. Byrd.

supplied from thence with goods and merchandize in exchange for such commodities, but for want of some good place where traders may colahit, and good houses are greatly wanted upon some navigable part of said river near the falls for the safe keeping of such commodities as are brought thither, and for the entertainment of those who repair thither from remote places with carriages drawn by oxen or horses, therefore be it enacted, that fifty acres of land, parcel of a tract belonging to John Royster and Robert Buckner, of the county of Gloucester, commonly known as the lease land lying upon the south side of the Rappahannock, shall be vested in John Robinson, Henry Willis, Aug. Smith, John Taliaferro, John Waller, and others, and their successors, who are hereby appointed trustees for building a town upon said land; and the said trustees shall lay out the said fifty acres in lots and streets, not exceeding half an acre of ground in each lot, and also set apart certain portions for a church and church yard," &c.*

In 1742 and in 1759, the boundaries of the town were enlarged by acts of Assembly. When Fredericksburg was founded, there was a ware-house upon its site. It is worthy of remark, that the persons who were appointed trustees of the town were members of the vestry of St. George's Parish, as were most of the justices of the county courts in early times.

The Rev. Mr. Staige had ceased to be the rector of the parish in November, 1728, and the Rev. Law-

* Henning's Statutes.

rence De Butts having proposed to leave his parish in Westmoreland, and take charge of St. George's, the Hon. John Robinson was desired to intercede with the Governor for his assent to this arrangement. This arrangement was not effected, for in March, 1728, '9, we find the following record upon the books of the Vestry.

"The Rev. Rodham Kenner* having produced his honor the Governor's letter to the church-wardens of this parish, to supply our present occasions, resolved, that the Hon. John Robinson and Col. Waller be requested to return thanks to his honor the Governor, and that an agreement be made with Mr. Kenner to take charge of the parish at the rate of 16,000 pounds of tobacco, and cask according to law."

In the Colonial Church the surplice was worn by all the clergy,—indeed it was required by law. Since the revolution this becoming and appropriate dress has fallen into disuse, except in the cities, where it is still worn. So important was this canonical habit deemed at the time of which we now write, that we find the Vestry in June, 1729, instructing Mr. John Taliaferro to send to England as soon as possible for three surplices for the three churches in this parish.

* Son of Capt. Rodham Kenner, member of the House of Burgesses from Northumberland County, 1652-6, and father of Rodham Kenner, member from Northumberland County, of the Virginia Convention of 1776. The late Hon. Duncan F. Kenner, of Louisiana, was of this lineage, so also is the distinguished Garrard family of Kentucky, in which the name Kenner is a favored pre-nomen, the name Kenner Garrard frequently occurring.

There being no glebe in the parish at this time, the minister, the Rev. Mr. Kenner, resided at Germanna, and was allowed, in addition to his regular salary, the sum of 4,500 pounds of tobacco for his board, instead of a glebe, to which he was entitled by law.

During the present year (1729) the church-wardens purchased a glebe, for which they gave 22,500 pounds of tobacco, and erected upon it a parsonage, 24 by 48 feet, for the further sum of 4,500 pounds of tobacco. In the deed conveying this property to the Vestry, which is on record in the county court of Spotsylvania, it is described as lying on the south side of the river Po, about a mile above the falls of the same.

1730. As great inconvenience had begun to arise from the extent of the territory over which the parishioners of St. George had diffused themselves, an act was passed by the "Grand Assembly" in January, 1730, dividing the parish by a line from the mouth of the Rapid Ann to the mouth of Wilderness run—thence up the said run to the bridge, thence southwest to Pamunkey river—all above said line to be erected into a new parish, and called St. Mark's, and the remainder to retain the name of St. George's.

1731-'2. It was now that the first church in Fredericksburg was built upon the site of the present Episcopal Church. As there are many persons now living who have a distinct recollection of the old church, and as the parishioners of St. George have it in contemplation to erect a new one, a minute detail of the materials of which the old church was con-

structed, and of the order of architecture then fashionable, will not be without interest.

On the tenth of April, 1732, Col. Henry Willis contracted to build two new churches, one at Fredericksburg, and the other at Mattapony, of the following materials and style of workmanship, for each of which he was to receive 75,000 pounds of tobacco. These were the terms of the contract: "Each church is to be underpinned with a brick or stone wall, two feet above the surface of the earth, and eighteen inches thick, to be fourteen feet pitch from the upper part of the sills to the plate; each church is to have ten windows, seven feet by three, each pane of good crown glass from London, and eighteen panes in each sash; to be well shingled with good cypress shingles the floors to be well laid with good pine plank, without any sap, an inch and a half thick at least; the roof to be overjetted twelve inches, with a handsome modillion cornice; the rafters to be five inches by four; the studs nine by four; the posts nine by twelve; the braces nine square; the plates twelve by nine; the sills twelve square; the sleepers nine by six; the summers and girders of the under floor to be supported by brick or stone; the pews to be wainscoted, and the walls also, as high as the pews; the doors, windows, and cornice to be three times well painted and laid with white lead; all the rest of the outside to be well tarred; each church to be well plastered and whitewashed with lime; the whole to be well, sufficiently, and completely done and finished in a workmanlike manner, with the best materials."

Twenty-five years after, viz., in 1756, an addition was made to these churches, the full width of each church, and thirty-two feet in length, so as to give them the form of a T.

A. D. 1732. It was just previous to the erection of this church, that Col. Byrd visited Fredericksburg, on his return from Gov. Spotswood's at Germanna, to Westover, his own home.

"Col. Willis," he says, "walked me about his town of Fredericksburg. It is pleasantly situated on the south side of the Rappahannock, about a mile below the falls. Sloops may come up and lie close to the wharf, within twenty yards of the public warehouses, which are built in the form of a cross. Just by the wharf is a quarry of white stone, that is very soft in the ground and hardens in the air. There are several other quarries within the limits of the town sufficient to build a large city. The only edifice of stone yet built, is the prison, whose walls are strong enough to hold Jack Shephard, if he had been transported thither. Though this be a commodious and beautiful situation for a town, with the advantages of a navigable river and wholesome air, the inhabitants are very few.

"Besides Col. Willis, who is the top man of the place, there are only one merchant, one tailor, a smith, and an ordinary keeper; though I must not forget Mrs. Levistone, who acts here in the double capacity of a doctress and a coffee woman, and were this a populous city, she is qualified to exercise two other callings. It is said that the court-house and

e church are going to be built here, and then both religion and justice will help to enlarge the place.”*

The Rev. Mr. Kenner had ceased to be regular minister of the Parish since October, 1730. He nevertheless continued to officiate occasionally during the succeeding vacancy of two years and three months, and did also the Rev. Francis Pearl, who preached seven sermons.

In January, 1732-3, the vestry got rid of Mr. Kenner in a very unceremonious way, by giving him notice that he need not give himself any further trouble to come and preach in this parish. The Rev. gentleman perhaps deserved his fate, if we are to believe Col. Byrd, whose testimony is to be taken with some few grains of allowance, as he seldom offered an occasion to pass off cracking a joke at the expense of the clergy.

He tells us that during his sojourn in Fredericksburg, as the guest of Col. Willis, “Parson Kenner lified us with his company, who left this parish for another, without any regard to the poor souls he had left saved, of the flock he had abandoned.”

1732-3. The Rev. Patrick Henry,† having procured letters from the Governor and the commissary, was received as Minister of the Parish. Messrs. Willis and Waller were deputed to return thanks to his honor.

1733, October. At a meeting of the Vestry in this month, Joseph Brock, Sheriff, presented an or-

* COL. BYRD'S *Progress to the Mines* - a most entertaining book.

† Uncle of the orator.

der of the Hon. Wm. Gooch, "his Majesty's Lt. Governor, and Commander-in-Chief of this dominion of Virginia," setting forth that the freeholders of the south side of the Parish objected to the location of a new church near the river Po, upon the ground of its inconvenience to those who were to bear the chief burden of its erection. The Governor required the Vestry to attend to him in council, at the general court, in October, for a full hearing of the allegations of the petitioners, and in the meantime ordered all further proceedings towards building the church to be suspended. After a respectful consideration of the matters involved in the Governor's order, the vestry delegated Zachary Lewis, their attorney, to attend his honor in council, and shew the reasons of their procedure in the premises, which reasons were, that the greatest number of parishioners who were not convenient to the church on Rapahannock were most convenient to the site which they had chosen; that this site was near the glebe; that the church was nearly finished; and that the charge of building it had been levied upon the people.

This case is cited to show, that although the theory of the government was arbitrary and anti-republican, and the Church in law was subject to the state, yet that the popular element often prevailed over the forms of law; so that in truth the people enjoyed a large amount of practical freedom both in Church and State.

At the same meeting of the Vestry, Col. Waller was desired to send to England for pulpit cloths and

cushions for each church in the parish, to be of crimson velvet with gold tassels, each cloth having a cypher with the initials St. G. P. He was also directed to send for two silver chalices.

A. D. 1734. The year 1734 furnishes another instance of the triumph of the people over the Governor's prerogative. The Rev. Patrick Henry having resigned his charge in April, Sir William Gooch sent a Rev. Mr. Smith with a letter of commendation to the Vestry. Mr. Smith preached two sermons in the parish, after hearing which, the Vestry appointed a committee to inform the Governor that Mr. Smith's preaching was so generally disliked in the parish that they could not receive him as their minister. Whether Mr. Smith's preaching was objected to for its faithfulness, or the contrary, does not appear in the record, nevertheless the fact proves that the churchmen of that day were not in such a state of indifferentism, as to be content with any minister whom the Governor might please to send them.

1734-5. Mr. Zachariah Lewis was appointed to address the Governor, to permit the Rev. James Marye, of Goochland, to leave his parish and take charge of St. George's, he being anxious to do so, and being approved by the Vestry and people of the parish. Mr. Marye accordingly was inducted into the parish in October, 1735.

The reader may perhaps be amused and instructed by the following account, which is transcribed from the Vestry-book.

<i>St. George's Parish,</i>		<i>Dr.</i>
	Lbs. of Tobacco.	
To Rev. James Marye, his salary per year . . .	16,000	
To George Carter, Reader at Mattapony . . .	1,000	
To R. Stuart, Reader at Rappahannock . . .	1,000	
To Readers at Germanna and the Chapel . . .	2,000	
To Zachary Lewis, for prosecuting all suits for parish, per annua	500	
To Mary Day, a poor woman	350	
To Mrs. Livingston, for salivating a poor woman, and promising to cure her again if she should be sick in twelve month	1,000	
To James Atkins, a poor man	550	
To M. Bolton, for keeping a bastard child a year . .	800	
To Sheriff, for Quit-rents of Glebe land . . .	350	
To John Taliaferro for three surplices	5,000	
To Wm. Phillips, Reader at the Mountain . . .	325	
To John Gordon, sexton at Germanna	5,000	
To John Taliaferro, for keeping a poor girl six months	1,000	
To Edmund Herndon, for maintaining Thomas Moor	800	
Cr. 1,500 tythables, at 22 lbs. of tobacco, per poll .	33,000	
175 tythables employed in Spotswoods iron works, ex- empted by law from paying tythes.		

The history of the parish for the next twenty years is unusually barren of interesting events. Those worthy of being noted may be summed up in a few words, viz., the building of two chapels; one at the best spring, near Col. Moore's ridge-quarter, and the other at Wm. Lee's old field, places not very easy to be identified at this day.

In 1751, the first bell was put in the church at Fredericksburg; it was the gift of John Spotswood.

In 1753, additions were made to the churches in Fredericksburg and at Mattapony.

In 1754, dials were provided in the church-yards, to regulate the times of going into church, which was 11 o'clock from the 10th of March to the 10th of September, and 11½ from the 10th of September to the 10th of March.

In 1755, the Legislature passed an act, directing the vestry of each parish to purchase or rent a tract of land for the maintenance and employment of the poor, each of whom was required to wear, in an open manner, a badge, with the name of the parish to which they belonged, cut in blue, red, or green cloth.

In obedience to this order, the Vestry of St. George's rented a house with one hundred acres of land attached, and this was the first "poor house" in the county of Spotsylvania.*

1762. Roger Dixon was permitted to have choice of any pew in the church, except the two already granted to Benjamin Grymes, upon condition that he should pay to the parish fifteen hundred pounds of tobacco, and agree not to raise the pew higher than the other pews.†

1767. The Rev. James Marye, who had been rector of the parish for thirty-two years, departed this life in 1767. This gentleman was a French Protestant, who took refuge in England in 1726, and sought the protection of the Bishop of London. The Bishop of London, who, at that time exercised episco-

*This was the old Glebe house, which had been sold to Benjamin Grymes.

† It was the custom in some of the old churches in Virginia, to raise the pews so high, that the occupants were not visible.

pal jurisdiction in the colonies, sent him to Virginia. During his residence in London he married in 1728 Miss Letitia Staige, the daughter of an English clergyman, and soon after embarked for America. From the time of the revocation of the edict of Nantes, a large number of Protestants fled to England. A number of these were sent to Virginia by the Government of Great Britain, and settled upon the upper James River. In the years 1700 and 1705, the House of Burgesses passed acts for their relief, erecting them into a distinct parish, exempting them from parish levies, and allowing their own ministers to lead their devotions in their own language. "And never," in the language of Dr. Hawks,* "did any people better repay the hospitable kindness of the land which afforded them a refuge. No man in America need ever blush to own himself their descendant; for among these are to be found, in Virginia and the Carolinas, some of the brightest ornaments of the pulpit, the bench, and the halls of legislation." It was upon James river, in the county of Goochland, that the Rev. Mr. Maryo had his first parish, St. James' Northam. From thence he moved to Spotylvania, and officiated as Rector of the parish of St. George's for thirty-two years. From his first coming to the county until the death of his wife, he resided at the Glebe, and then he moved to the vicinity of Fredericksburg, where he died in 1767, and where his remains now repose, without even a stone to in-

**History of the Church in Virginia*, by the Rev. F. L. Hawks, D. D.

dicates the place where they lie. He was succeeded by his son, who was born in Goochland, in the year 1731. In an old commentary upon the Bible, which belonged to the Rev. James Marye, senior, and now in the possession of Yeamans Smith, Esquire, who married his granddaughter, there is a register of births, from which I copy the following notice of the birth of the present subject of my narrative:

“1731, Sept’ ye 8th, at 29 minutes after 11 o’clock in the night, was born James Marye, the son of James and Letitia Mary Anna. He was baptized Octo. ye 10th, by me, his father, William Randolph and James Holeman god-fathers, and the widow Randolph god-mother.”

The Rev. James Marye, junior, was educated at William and Mary College; he went to England for ordination, and when he returned, took charge of a parish in the county of Orange, where he resided at the death of his father, whom he succeeded as minister of St. George’s in Jan., 1768.*

1768. The collector was ordered to pay Dr. Hugh Mercer† one thousand pounds of tobacco, for services rendered.

Joseph Brock‡ and Edmund Herndon were in-

* For the most of the above facts, I am indebted to Mrs. YEAMANS SMITH, who, as also her sister, the widow of the late venerable and Rev. Mr. Dunn, were daughters of the Rev. James Marye, Jr.

† Afterwards General, and who fell at Princeton, June 12, 1777.

‡ Col. Joseph Brock married Mary Beverley, daughter of John Chew, and from them was descended Capt. Joseph Brock, U. S. Army.

structed to contract for building a church, fifty-six feet long, and twenty-six feet wide, near Burbridge's bridge. This church is still standing, and for a number of years after the revolution regular Episcopal services were held in it. It is now, we believe, occupied exclusively by other denominations of Christians.

1772. The church-yard at Fredericksburg, as originally laid out by law, extended from the Main street to Princess Anne street. The ground on the Main street proving unsuitable for a place of burial, application was made to the General Assembly by the vestry, for power to dispose of that part of the lot. Accordingly, the Legislature passed an act, in the year 1772, empowering the vestry to sell so much of the church-yard as had not been used for a burying-ground, and directing that the money arising from the sale should be applied towards purchasing a more convenient piece of ground in the town of Fredericksburg, for the purpose aforesaid. This sale was effected, but it is believed that the money arising from it was lost to the church in the troublous times of the revolution.*

1769-70. In March, 1769-70, the parish was again divided by the river Po, where it is intersected by the line of Caroline County, thence up the said river to the mouth of Robinson run, thence up the said run until it intersects the line of Orange county. All that part of the parish lying between the rivers Po and Rappahannock to retain the name of St.

* See Dr. McGuire's *Centennial Sermon*.

George, and the remainder to be a distinct parish, and called Berkley.

In 1770, the church in Fredericksburg was repaired, and a gallery erected.

In 1776, an act of Assembly was passed, repealing all the laws of Parliament, requiring conformity to the Episcopal Church, and exempting dissenters from contributing to its support.

In 1784, a bill was enacted by the Legislature, entitled a bill making provision for teachers of the Christian religion. Under this law, each denomination of Christians had the privilege of being incorporated. The Episcopal church immediately applied for an act of incorporation. Accordingly, a bill for its incorporation was introduced by Patrick Henry, and passed.

1785. Agreeably to the law incorporating the Episcopal church, the members of the church in this parish elected, by ballot, on the 28th of March, the following persons to serve as vestrymen, viz.: John Chew, John Steward, Mann Page, Thomas Colston, Thomas Crutcher, Daniel Branham, Thomas Sharp, and James Lewis.

1787. In consideration of donations made to the church in Fredericksburg by the father of Col. Lewis Willis, it was unanimously agreed in the Vestry, that the pew which Col. Willis formerly held should be vested in him.

At the same time, a committee was appointed to choose a minister for the parish, which had been vacant for seven years, and also to devise ways and

means for his support. Accordingly, on the 1st of December, the Rev. Thomas Thornton was unanimously elected rector of St. George's Parish, and entered upon his duties upon the first of January following.

In obedience to instructions, the committee of "Ways and Means" published in the *Virginia Herald*, an appeal to the friends of the church, of which the following is a copy: "As nothing can be more instrumental in promoting morality and religion than a constant attendance at church, especially in towns where there are a number of unhappy, idle, and profligate people, who may be influenced by the good example of their neighbors, and thereby be reclaimed from idleness; and as the benevolent inhabitants of this town, and the friends of the Episcopal Church in the vicinity, have hitherto liberally contributed to the support of a worthy and assiduous clergyman, a good clerk and sexton, they are humbly requested to sign notes, payable quarterly, for the ensuing year, which notes are deposited by order of the Vestry in the hands of the church-wardens, ready for their signature. It is hoped that many who have frequented the church this year, and have neither contributed to the repairs of the church nor the support of the minister, will subscribe liberally for the ensuing year.

"CHARLES MORTIMER,*) Church-
"THOMAS COLSTON,) Wardens."

* Dr. Charles Mortimer was one of the signers of the Westmoreland resolutions against the Stamp Act, Feb. 27, 1766.

The result of this appeal was the collection of £169 1s. 6d. The document is curious, as being one of the earliest devices of the voluntary system, after the breaking down of the establishment by the revolution.

The ministry of Mr. Thornton seems to have given an impulse to the prosperity of the parish, as, soon after his accession, an application was made to the corporation of the town for leave to build an addition to the church, for the reason that the congregation had become too large for the edifice. By reference to the records of the common council, I find that this petition was granted in 1789, and that the addition was ordered to be made on the south side of the church so as to form the church into a cross.

During Mr. Thornton's ministry, General Washington visited his mother at Fredericksburg. On Sunday, in accordance with the uniform habit, he attended the Episcopal Church, and so great was the crowd drawn together by his presence, that some of the timbers in the gallery which had not been well adjusted, settled into their places with a slight crash, which excited great alarm for fear the church was falling, and the congregation made their escape through doors and windows in great confusion. The alarm was at last quieted by Mr. Callender the clerk, who explained the cause of it.*

*This incident is related upon the authority of Judge Lomax, of Fredericksburg, who was present, and though but a boy at that time, has a distinct remembrance of the scene.

Four pews in the gallery were appropriated to the use of the professors and students in the Fredericksburg academy, which for many years was in high repute as a classical institution, and still maintains its reputation under the care of its present amiable and able master, Thomas H. Hanson.

As an example of the manner in which all notices of Episcopal visitations were given in these times, the following is republished from the *Virginia Herald*.

“On Saturday last I received a letter from the Right Reverend Father in God, James Madison, Bishop of Virginia, signifying his intention of visiting the church in this town, on Sunday the 11th of September, when all persons who desire to be confirmed, may have an opportunity of receiving that pious and necessary institution from his hands.”

“THOMAS THORNTON.

“August 15th, 1791.”

Mr. Thornton soon after left the parish, and died ultimately at Dumfries. The obituary below is taken from a cotemporary newspaper.

“Died, in Dumfries, on the 25th ult., in the 76th year of his age, the Rev. Thomas Thornton, late Rector of this parish. He possessed steady faith, rational benevolence, and unaffected piety. With the dignity of the minister he associated the familiarity of the man, and was truly an ornament to human nature. In his sermons he was accurate and persuasive, more attentive to sense than to sound, to elevation of sentiment than loftiness of style, expatiating on the evidences of Christianity when infidelity pre-

vailed, and strongly urging the practice of Christian morality when vice predominated. His amiable qualities secured him universal respect, and his death is now the theme of universal lamentation."

1792. We have now to record the first instance of a popular election in the history of St. George's Parish.

When the church had become vacant by the resignation of Mr. Thornton, an advertisement was inserted in the *Virginia Herald*, inviting the subscribers to the Episcopal Church, to meet at the town-house and elect a clergyman to fill the vacancy.

We learn from the same source, that ninety-six votes were cast for the Rev. John Woodville, and thirty-four for the Rev. Thomas Davis: whereupon Mr. Woodville was proclaimed by Benjamin Day, the Senior Church Warden, to be duly elected. His connection with this Parish was but of short duration, and we regret that we have no record of his ministrations. The only two notices of him which we have been able to find, are in the *Virginia Herald*. In a description of a masonic procession on the 28th of June, 1792, from their lodge to the church, his name is mentioned, and he is said to have delivered a well adapted discourse on the occasion. In a poem of this date, apparently written by a clergyman in apology for levity of conversation with which he had been reproached, these lines occur, which give the Rev. Mr. Woodville credit for a quality of which his whole life was a beautiful illustration.

"Deny him not those aids within his reach,
But let him laugh, and modest Woodville preach."

Mr. Woodville resigned his charge in 1793, and removed to Culpeper, where he lived to a good old age, as Rector of St. Mark's Parish, and principal of a grammar school. Some of the author's earliest recollections are associated with this good old man, whose pure character, and modest, blameless manners, made him an object of universal veneration and respect.*

1794. On the sixth of January, 1794, the people assembled at the market-house, and the Rev James Stephenson was unanimously elected minister of the parish. It was during Mr. Stephenson's administration that those two excellent institutions, the male and female charity schools, were established. The first meeting of subscribers to the former, was held at Benson's hotel, on the twenty-fifth of January, 1795, at which Benjamin Day, Charles Yates, Elisha Hall, William Lovell, Fontaine Maury, George French, and Daniel Henderson were present.

This institution was incorporated in 1796, and in the following year it was invested by act of Assembly with certain property which had been devised by a benevolent gentleman named McPherson, for the use of the poor, and in 1799, it received a further accession to its means of usefulness in the funds of the Fredericksburg academy, which, upon the petition of the trustees of the same, was conferred upon the charity school.

* Mr. Woodville was Professor of Humanity in the Fredericksburg academy when Mr. Gilbert Harrow was Professor of Mathematics. These gentlemen were required to undergo an examination by Bishop Madison in the classics, and in the sciences.

The female school had its origin in the counsels of a few benevolent ladies of Fredericksburg, in the year 1802. It was incorporated in 1808, but was dependent chiefly on the yearly contributions of the humane, until it received the benefactions of Miss Sophia Carter, of Berea, in the county of Prince William, who devised to it the munificent legacy of ten thousand dollars.

The chief design of these institutions is to instruct their pupils in the rudiments of an English education, and in the principles of the Christian religion. Among the excellent arrangements for their religious culture, they are required to go regularly to Church, and to be catechised by the minister, for which they are to be prepared by their teachers.

The successive pastors of the church seem to have taken a laudable interest in these schools, and were in the habit of preaching annual sermons in their behalf. By a notice in a newspaper of that date, we observe that the annual sermon in May 1799, was preached by the Rev. James Stephenson, on which occasion the collection was £37. The laity, too, were not without sympathy in this noble charity, for we learn from the newspaper of the day, that it was the favorite theme of the young orators when taking their first flight. Accordingly in 1808, we are told that an impressive and eloquent oration was delivered by L. L. Lomax in its behalf. In 1827, the Rev. Mr. McGuire, in his report to the convention, says, "that the charity schools connected with the church, are of a highly interesting character. About forty-five

children are educated in them, some of whom are clothed and boarded. These excellent institutions share largely of the spiritual care and pecuniary assistance of the congregation, while, as objects of general favor and of general good, they derive from other sources a part of their support."

It is a grateful office to record the names and recount the deeds of those who founded, and of those who have cherished, institutions, which have poured the light of sacred knowledge into the minds of hundreds of immortal beings, who, without this blessed agency, had perhaps lived and died in ignorance and degradation. May their memories be ever green and fragrant in the minds of those who survive, and may he, the sign of whose office was, that he preached the Gospel to the poor, keep ever open, and freshly flowing, for the use of generations yet unborn, these streams of mercy, which make "glad the city of our God."

1802. There is but one more incident in the history of Mr. Stephenson's connection with the parish which we have been able to collect, and for that, we are indebted to the *Virginia Herald* of 1802.

"The anniversary of St. John the Evangelist was celebrated on Friday last by the masons of Fredericksburg. About eleven o'clock, they moved in grand procession to the church, where an appropriate discourse was delivered by Brother James Stephenson, after which the procession moved to Brother Wm. Herndon's, where the day was spent in the utmost harmony and brotherly affection." This was

probably the last official act of Mr. Stephenson, as shortly afterwards he was confined by protracted illness in Culpeper, from which, it is believed that, he was never sufficiently restored to resume his official duties.

1803. Upon petition of the subscribers to the Rev. Mr. McConochie (a Presbyterian minister), he was permitted to occupy the church when not wanted for Episcopal services.

The indisposition of Mr. Stephenson continuing, the following correspondence ensued, which explains the occasion of his resignation.

“FREDERICKSBURG, *July 25th*, 1805.

“DEAR SIR:—In conformity to a resolution of the trustees of your church, at a meeting on the 24th inst., we beg leave to express the just sense entertained of your past services, and the sincere regret that your indisposition has so long deprived us of their continuance.

“It has been intimated that you had expressed yourself doubtful of your health's enabling you to perform those clerical duties so justly appreciated; though from motives of personal consideration, the trustees feel a repugnance in the discharge of this duty, yet the welfare of our church, requiring every attention that can promote it, and well knowing your unremitted zeal for its interest, we flatter ourselves that you will excuse the request we now make, of being informed of your intention of continuing in the office of your present appointment.

“With sentiments of affectionate regard, we are
very respectfully, dear sir, your ob’t servants,

“WILLIAM TAYLOR,

“JAMES BROWN,
Church-Wardens.”

Answer.

“CULPEPER, *July 29th, 1805.*

“GENTLEMEN:—Your letter of the 25th current came to hand yesterday, and I am requested, by my husband, to make his acknowledgements for the sentiments therein contained, both in regard to his past services and health. As to the latter, he has but little hope of its being established so far as to enable him to perform the duties of a parish; but he begs you will believe that the zeal he has hitherto manifested towards your church is still alive, and to hear of its welfare will ever be grateful to him. He therefore recommends it to the trustees, to provide a minister as soon as they can, and that he may be one every way suitable, is his sincere wish.

“With much respect and esteem,

“I am, Gentlemen, Yours, &c.,

“FRANCES STEPHENSON.”

This venerable minister survived this correspondence several years, and departed this life in June 1809. The following brief obituary, in the *Virginia Argus*, furnishes the intelligence:

“Died on Friday last, in Culpeper, after a tedious indisposition, the Rev. James Stephenson, a gentle-

man much and deservedly esteemed by an extensive acquaintance.”*

1805. The Rev. Abner Waugh was chosen to supply Mr. Stephenson's place, in 1805, and took charge of St. George's parish in 1806. In July following, Mr. Waugh resigned his charge, in consequence of extreme indisposition rendering him incompetent to discharge its duties. Soon after his resignation, he retired to Hazlewood, from whence he addressed to his late parishoners the following communication:

“HAZLEWOOD, *August 5th*, 1806.

“Impressed with a high sense of their friendly regards and general attention to him during his residence and want of health among them, the Rev. Abner Waugh begs them to receive his acknowledgments. Loss of health, and, consequently, loss of power of being any longer useful, compelled him to relinquish his prospects in Fredericksburg. In bidding the citizens farewell, he wishes them, individually and generally, as much comfort, ease, and happiness in this life, as may be consistent with a more exalted degree of happiness hereafter.”

Mr. Waugh did not long survive this parting bene-

*The Rev. Mr. Stephenson married Miss Littlepage, a lady of fine intellectual endowments. The Hon. Andrew Stephenson, of Richmond, is their son. The Rev. Mr. Woodville married a daughter of the Rev. Mr. Stephenson.

[There must be an error in the spelling of the name, as Stephenson, certainly the son cited, spelled his name Stevenson, as did his son, Hon. John W. Stevenson, Governor of and United States Senator from, Kentucky.—EDITOR.]

diction, as we learn from the accompanying obituary, extracted from the *Virginia Herald*:

“Died, at the seat of Col. John Taylor, in the county of Caroline, on Saturday last, after a long indisposition, which he bore with Christian resignation, the Rev. Abner Waugh, late minister of the Protestant Episcopal Church in this town.”*

1808. In July, 1808, the Rev. Samuel Low succeeded Mr. Waugh. Mr. Low seems to have been a very acceptable minister, who, by his popular address, made many friends, and awakened no small interest in behalf of the Church. His private demeanor during his residence in Fredericksburg, according to the testimony of successive vestries, was uniformly exemplary; his public ministry, zealous, able, and eloquent; and his prospects of a long career of usefulness full of promise. But the reverend gentleman had committed an error years before, which, however it may be regarded from many points of worldly observation, when brought to the light of Holy Scripture, was a sin of a high grade, and of most deplorable consequences.†

In the midst of popularity and apparent usefulness, the evil report overtook him; and although at first, in his infatuation, he was disposed to cover the

*During Mr. Waugh's incumbency, Mr. THOMAS COLSTON, an old respected member of the Vestry, died, and devised £500 to be invested for the use of the church—the annual interest of which was to be appropriated to the minister's salary. The successive Rectors of the parish have regularly received this appropriation.

†His offence consisted in marrying a second wife before he had obtained a legal divorce from his first.

offence and even to plead justification, yet a manly and faithful letter from the church-wardens seems to have dispelled the allusion, and to have awakened him to a proper sense of his situation. In his reply he says, "perhaps long and confirmed habit, some self-love, with other palliating circumstances, may have made me view the principal transgression of my past life in a light less reprehensible than that in which it deserves to be considered. I persuade myself that a merciful God, who knows my frame, and remembers I am but dust, views the great and manifold distresses I have suffered in consequence of that transaction as some atonement, and that my future endeavors to walk worthy of my high vocation will, through the merits of our Redeemer, be a full expiation."

Mr. Low soon after moved to King George county, but continued to officiate in this parish once in three weeks for twelve months, and then tendered his resignation, which was accepted. We have no information of his future history, but trust that he fulfilled his own expectations in walking worthy of that high vocation which his gifts qualified him to adorn, and realized the hopes of the vestry, when they told him "that while they could not palliate what they deemed to be the great error of his life, yet they believed he would repair it by his future usefulness."

In Nov. 1811, the Rev. George Strebeck was elected to fill the vacancy occasioned by the resignation of Mr. Low. The only event of which there is a record in the proceedings of the vestry during the incumbency of Mr. Strebeck of sufficient interest to

deserve historical notice, is the appointment of a committee to obtain subscriptions to build a new church. The old church, the details of whose building we have given so minutely in the former part of this tract, and which had now been standing nearly a century, had been for some years yielding to the ravages of decay. Sundry propositions had been made for its repair, and at length Messrs. Bernard, Stone, Day, and Mercer were appointed to open a subscription for build a new church, but Mr. Strebeck left the parish and the diocese before anything was done.

Hitherto we have been writing of generations that are past and gone, the materials of whose history are few and unsatisfactory. These materials consist chiefly of the church records, which treat for the most part of statistical details, which of course are wanting in the freshness and animation of life. Writing history by such lights, is like walking among the tombs and reading the epitaphs of the silent dwellers there, instead of conversing with living beings, and learning their story from their own lips in their own burning words. Our narrative, therefore, is a sort of chronological skeleton of facts and dates, instead of showing, as we could have wished, the "body of the times," except when we meet with some precious fragment of contemporary history, or with some venerable patriarch whose long life overlaps several generations, and whose memory, like an electric telegraph, linking the past with the present, transmits to us in a moment of time the impressions of by-gone days.

Our materials make us sufficiently acquainted with the boundaries of parishes and the number of their tythables; the names of the ministers, with the dates of their births and of their deaths; the statistics of baptisms and of burials; the sites of the churches, with their order of architecture and materials of construction; with all, indeed, that pertains to the outward organization of the church, its temporal aspects and relations. But as to its spiritual state, we are left almost entirely in the dark.

But we now emerge from the darkness which has so long hung over our pathway, and begin to see with our own eyes and hear with our own ears. Let us then endeavor to supply for those who are to come after us, the defects we have been lamenting in those who have gone before. We have now reached a period at which it is convenient to pause for a few moments, and take a brief retrospect of the past. Although there were many things in the history of the Church before the American revolution to be deplored, arising from a union of Church and State, from the defective character of many of the clergy, who were sent to the colony, and from the want of Episcopal supervision, so essential in our Church to good discipline, and from other causes, yet, it is an undeniable fact, which we affirm upon the authority of eye-witnesses, both within and without the Church, that the state of religion after the revolution was even more deplorable than before.*

* See D. JARRATT'S *Autobiography*, and SEMPLE'S *History of the Baptists*, as quoted in HAWKS'.

This arose from a variety of causes, among the most prominent of which were, the distracting and demoralizing effects of war, even in the most righteous cause, the angry controversies about the church property, the prevalence of an infidel philosophy among the higher classes, and the outbreak of a malignant fanaticism among the lower order of the people. These causes had reduced the state of religion among all denominations of Christians to a point of sad declension.

But there were other facts which especially affected the prosperity of the Episcopal Church in Virginia.

She was associated in popular opinion with that form of government which for its abuses and usurpations had just been indignantly thrown off by the people, and although a majority of those illustrious men who led our battles in council and in the field, including the Father of his Country, were her devoted adherents, yet there were few whose minds were sufficiently calm and discriminating to separate two things which had been so long and intimately connected, and there was neither leisure nor inclination for an investigation of the true and independent grounds upon which she rested her claims to reverence and respect. Under these circumstances, her constitution, her liturgy, her ministry and members, became the objects of a torrent of popular prejudice and abuse, which had well nigh driven her out of the land. The Church had been so long accustomed to lean upon the secular arm for support, that when it

was rudely withdrawn, she could with difficulty walk alone. And when in this state she was turned out to contest the field with those who had been always accustomed to rely on their own resources, she was for awhile unequal to the conflict. The stoutest hearts trembled for the ark of God, the timid fled, while only those who had the spirit of martyrdom adhered to her fallen fortunes. These with the eye of faith pierced the thick clouds that lowered upon her, and saw the dawning of a brighter day, never doubting but that the time would come when the cloud would pass away, and, in the language of Jarratt, "the Old Church would arise out of the dust and again be a praise in the land." Such was the state of things generally in the Diocese at the time of which we now write, but there were some causes, already briefly alluded to, which made the prospect in the parish of St. George particularly gloomy and unpromising.

Such were the circumstances under which the Rev. Edward C. McGuire became the rector of the parish in October, 1813.

By the influence of the present Bishop of Virginia, and a few other kindred spirits, a Convention (the first for many years) had been assembled in 1812, and an effort made for the resuscitation of the Church. By the advice of Mr. Meade, whose instructions he had enjoyed during his preparation for the ministry, Mr. McGuire chose his present field of labor. When he took charge of the parish, it is believed there were

not more than eight or ten communicants of the Church in Fredericksburg.

Young and inexperienced he could no doubt with deep feeling utter the words of St. Paul, "Brethren I come to you not with excellency of speech or of wisdom, but in weakness and in fear and in much trembling." But with a sincere affection for the Church at whose altars he ministered, with an experimental knowledge of the gospel, he was commissioned to preach, with a lively compassion for the souls he saw perishing around him, and with a firm reliance upon the promise of him who had said, "My word shall not return unto me void," he was not discouraged.

Sad as was the declension of the Church in Virginia, there was still much latent sensibility in the minds of the people to her former glory.

There were chords in many hearts which vibrated when that key was touched; insomuch that Bishop Moore, in reporting one of his first visitations of the Diocese, says, "I have seen congregations at the mention of the glory which once irradiated the Church in Virginia, burst into tears and perfectly electrify my mind." Accordingly, soon after Mr. McGuire commenced his ministrations, he had the happiness of seeing his congregation greatly increased, and the higher and purer joy of hearing broken and contrite spirits asking what they should do to be saved, and of seeing new communicants bending around the altar.

In May, 1814, the corner stone of the present

church edifice was laid, and in 1816, he reported to the Convention, and the addition of sixty or seventy members to the communion. At the same Convention, Bishop-Moore, in describing an Episcopal visitation of St. George's parish, says, "he had consecrated a handsome brick edifice there and confirmed sixty persons," and adds, "the zeal of the members of that church entitles them to the love and veneration of their brethren, and the pious and indefatigable exertions of the minister meet my warmest commendation. From all that I have seen, his labors have received the sanction of his God."

This congregation seems to have received the converting and sanctifying influence of the Holy Spirit in an eminent degree for a series of years. The general tone of the reports to the annual convention for a number of years was, "the gentle dews of God's blessing continue to fall regularly upon us," until in 1823, these were succeeded by plentiful showers of divine grace, from which the rector anticipated a valuable accession of piety and influence to the cause of evangelical truth, and an acceptable mite to that revenue of glory which is accruing to the great Head of the Church from the progress of true religion upon earth. From this period until 1831, the parish of St. George experienced many tokens of the kind and gracious remembrance of the Lord, and the parishoners exhibited an encouraging fruitfulness in those good works which ever distinguish and adorn the followers of the Redeemer.

In 1831 this growing interest seems to have

reached its climax in a deeply interesting revival of religion. In his report of that year the rector says: "we have rarely enjoyed more manifest proofs of the faithfulness of Him who has said 'My word shall not return unto me void.' A large accession to our communion, and the increasing number of those who, around the family altar, offer the sacrifice of prayer and praise with morning light and evening shade, is of great advantage to the cause of truth and goodness among us, while the greater number of those who go up to the house of God, have suggested the enlargement of our church." Bishop Meade soon after visited this parish, and his reports to the Convention of 1832, of the results of this deeply interesting work of grace, is so full and graphic that we transcribe every word of it.

"From Calpeper," says the Bishop, "I proceeded in company with the Rev. Z. Meade to Fredericksburg where a spiritual feast awaited us. For some months before, the religious state of that parish had been deeply interesting. The rector traces the commencement of that happy revival with which his people have been blessed, to serious impressions made upon the minds of some of the young members of his congregation, at the Convention in Norfolk. These impressions were soon communicated to others, and spread from heart to heart, until a general and very deep concern pervaded the congregation. Meetings for religious exercises became more frequent in the church, in the lecture room, and in private houses. The anxieties of souls hungering and thirsting after

righteousness loudly called for every effort from the minister, and the pious members of the church. The result was such as must give joy to every friend of religion. God perfected praise out of the mouth of babes; young men and maidens were converted to the Lord; even the old were born again; the zeal of Christians was stirred up; infidelity was removed; vice stood abashed; scoffers became mute. All ages, characters, and classes, flocked to the house of God as a place of deep and all-absorbing interest. Such was the condition of the congregation in Fredericksburg when I was called upon to assist in the admission of a number of new converts to all the privileges of the Church of God.

“It was indeed a most delightful and triumphant season to myself and the brethren attendant on the occasion. Often did we meet together with people who evidently felt it to be good to be there, who delighted to sing together in psalms, and hymns, and spiritual songs, making melody in their hearts to the Lord.

“We felt that it was good for ourselves to be there, that our truth and zeal might be improved. On Sunday we were privileged to hear the renewal of solemn baptismal vows in the rite of confirmation, by more than seventy persons, from the age of fifteen to three-score years and ten. We have good reason to believe that these vows were made in sincerity and truth, with enlightened understandings, and sanctified affections. No methods were used to produce a spurious excitement, and hurry to an open profession

of religion, those who might be under its influence. Such a revival as this may God grant to all our churches."

In the foregoing address, Bishop Meade says that the rector ascribed the beginning of this good work to impressions made upon the minds of some young members of his flock, at the Convention at Norfolk. Although this was doubtless the immediate occasion of bringing out into open profession the latent religious sensibilities of many hearts, yet it is clear, from the history of the parish, that there had been for a number of years a regular progression towards this result, and that the grain which was now gathered into the garner, was the fruit of good seed sown in a good soil, and which needed but a reviving shower, to make the field white to the harvest.

From 1832 to the present time the state of the Parish had been one of uniform prosperity. While the religious sensibility of the congregation has not been so great as at former periods, and while the number of communicants has been diminished by deaths and removals, yet the growth of the parish in outward things has been steadily onward. During this period it has furnished to the church at home several faithful ministers, three of whom, the Rev. Francis McGuire, the Rev. W. T. Leavell, and the Rev. Edw. McGuire, Jr., are now laboring diligently in the Diocese, while one, the Rev. Charles Taliaferro, has gone to reap his reward. It has also sent to the foreign field two devoted missionaries, the Rev. Launcelot Minor, and Mrs. Susan Savage, who, hav-

ing finished their course with joy, do now rest from their labors.

There are those it may be who regard the enterprise of these young soldiers of the cross, as a religious romance—an idle crusade against the principalities and powers of darkness in benighted Africa; who deem their early death upon a foreign shore, and in an unfriendly clime, as an unnecessary and wasteful expenditure of human life, and their lives a costly sacrifice to the cause of missions. These are the natural reasonings of natural minds, but the Christian can have no sympathy with them. Not that Christianity blunts the sensibilities of the human heart. Never was heart so full of sympathy as that of Christ. He was as intensely human as he was divine. And if he wept at the grave of a friend, so may we, without sin, shed tears at the tombs of those we love. The present writer feels that he has some claim, over and above that of a common humanity and brotherhood in Christ, to mingle his sympathies with those of the surviving relatives and friends of these two martyr missionaries. It was his privilege to know them personally, and he begs to be indulged with a brief tribute to their memories.

Mrs. Susan Savage was the daughter of John Metcalfe, Esquire, of Fredericksburg. She made an early profession of religion, and her walk was worthy of her high vocation. She “adorned herself in modest apparel, not with gold, and pearls, and costly array; but which becometh women professing godliness, with good works.” These qualities commended her

to him who was the pioneer of our African Missions, as a person meet and fit to be a companion of his labors. In the year 1838, she was married to the Rev. Dr. Savage. On the 12th of December, of the same year, she sailed with her husband for Africa, and on the 16th of April, 1839, she died.

Who that remembers that open face, that cheerful voice, those artless manners, that kind and gentle heart which so endeared her to the social and domestic circles in which she moved, but will drop a tear at the early blighting of her bloom, beneath the scorching sun of Africa?

The Rev. Launcelot Byrd Minor was the son of General John Minor, and of Lucy Landon, daughter of Landon Carter, of Cleve. He was born at Topping Castle, in the county of Caroline, in September, 1813. He was educated at Kenyon College, and studied theology in the seminary of Virginia. While a student at Kenyon College, he became a subject of the renewing of the Holy Ghost, and soon afterward determined to devote himself to the ministry. Having resolved to be a minister, it was easy for one who knew his tastes to conclude that he would be a missionary. For while he was tenderly attached to his relatives, and had a keen relish for the society of kindred spirits, yet he deeply sympathized with "the outcasts of society," and contemplated with lively interest the mysterious fate of the red and of the black man.

Often would his mind wander away from present scenes, and he would roam in imagination over the

great mountains, and along the majestic rivers of the West, and hold converse with the native sons of the forest in their own wild homes. And, although he did not neglect nor undervalue the appointed means of grace, yet he loved to commune with the Deity in the great temple of Nature, and offer the sacrifice of praise upon her rocky altars. He delighted to trace the footsteps of God upon all his works, and there was not a fossil nor a flower that he did not make tributary to his devotion. With these tastes, coinciding as they did with his convictions of duty, it was inevitable that he should be a missionary. This point once settled, and it was easy for those who were familiar with his history to conclude that Africa would be the chosen field of his labors. From his boyhood he had been familiar with the scheme of African colonization. Often had he listened with a beating heart to the story of that unhappy land, and so deeply were his sympathies excited, that he would appropriate the little pecuniary rewards with which his youthful industry was encouraged to the Colonization Society.

It would seem as if the providence of God had been training him for this special work. When therefore, the African mission was presented to the students, during his term at the seminary, we are not surprised, that, after a prayerful consideration, he offered himself for this field of labor. In 1836 he was ordained, and not long after sailed for Africa. After laboring faithfully for two years, he returned to the United States to recruit his health. On the

23d of January, 1840, he was married to Miss Mary Stewart, of Baltimore; sailed, with his wife, from Norfolk, on the 15th of February, and arrived at Cape Palmas on the 5th of April. For three years more he devoted himself to his work with unremitting zeal. Our space will not allow us to recount his labors. All who saw them testify that they were labors of love. His health had been gradually giving way for some time, until the 29th of May, 1843, when he finished his career with joy. Among his last words were these, "I do not regret having come to Africa;" and fit words they are to be engraven on a missionary's tomb, expressing as they do a noble testimony to the power of Christian faith to illuminate the dark valley of the shadow of death.

The present writer was a fellow student with Mr. Minor in the seminary, was intimate with him, and loved him as a brother. There was a noble disinterestedness about him, a high disdain of every thing that was mean, a singleness of eye, a manly courage, and a firmness of purpose, blended with a humanity and gentleness which excited the admiration of all who knew him.

He had a heart warm with every generous emotion, and a hand open as day to melting charity. He loved to visit the sick, to feed the hungry, to clothe the naked, to preach the gospel to the poor; and although his career on earth was short, it is believed that there are hundreds of those who experienced his kindness that will bless and cherish his memory.

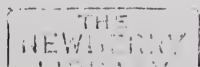
Such is a brief sketch of the brief career of these

young missionaries; and shall it be said they have lived in vain? If the blood of the martyrs be the seed of the Church, who can tell but that from the graves of Launcelot Minor and of Susan Savage there yet may spring a "noiseless band of heavenly soldiery," who, in the full armor of the gospel, will carry the war into Africa, and plant the ensigns of the gospel "high on the pagan hills, where Satan sits encamped?"

The time may come,
Their names shall beat the alarm, like Ziska's drum.

On reviewing the history of St. George's Parish, we see many reasons for devout thankfulness and congratulation. We should be thankful to God, who put it into the hearts of our fathers to bring the Christian religion along with them to this new world. We should cherish with gratitude the memory of those pious pioneers who organized parishes, built churches, and sustained a ministry, by which means were handed down to us those institutions to which we are indebted for all our present blessings and future hopes. And above all, we should adore the forbearance of God, who watched over the Church in the wilderness, and although the fire upon the altar often burned low, and the glory above the Mercy-seat had sometimes nearly departed, did not remove the candlestick from its place nor suffer its light to be utterly extinguished.

In comparing the leanness of many preceding years with the abundant harvest of the present century, no devout man can restrain the exclamation,



“Lo, what hath God wrought!” So surprising is the change, that, in the contemplation of it, no words are so apt to express our feelings as those of the Psalmist, “When the Lord turned again the captivity of Jacob, we were like them that dream; then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, the Lord hath done great things for them, yea, the Lord hath done great things *for us*, whereof we are glad.”

In meditating upon this subject, it becomes an interesting inquiry, by what means was this revolution wrought? In our judgment, the answer is plain: it is to be ascribed to the revival of clearer views of Evangelical truth, and a more lively and earnest exhibition of it. It was an honor put by God upon the preaching of the gospel “in simplicity and godly sincerity,” and upon the diligent use of all scriptural methods of pressing truth directly and pungently upon the hearts and consciences of the people. The men who have been instrumental in effecting these changes in society, have been uniformly characterized by dwelling with great emphasis and frequent repetition upon the great doctrines of human depravity, the necessity of a new birth by the Holy Ghost, and justification by a faith in Christ, which is lively and fruitful in all the works of the spirit. Of this truth the parish of St. George, under the ministry of the Rev. Dr. McGuire, is an encouraging example. Such a ministry generally raises up a number of subordinate agencies, such as Sunday and charity schools,

Bible classes, missionary and other societies, which a late modern writer calls those "wheels in the intricate mechanism of society, which are bearing the earth along from its wintry and torpid position, under the influence of serener heavens and an awakening spring."

Accordingly, Dr. McGuire* tells us in his reports to the annual convention, that when his church was most prosperous, *they cherished with zeal and affection* the Sunday school, from which much precious fruit has been realized; the bible classes, to which "no small share of the spiritual improvement of the congregation is to be ascribed;" "the missionary society, which had done great good in supplying destitute congregations, and in settling several ministers permanently in parishes;" the education society, "which rendered important aid to the seminary;" and the charity schools, "which gave a Christian education to the poor." The Common Prayer Book Society was also "active and useful," and, in the language of Dr. McGuire, "there prevailed many evidences of a true love for the church."

More than thirty-three years have now elapsed since Dr. McGuire took charge of this parish. During that time he has baptized 807 persons, of whom 50 were adults; he has joined together in matrimony 524 persons; buried 473; admitted to the holy Communion 444, of whom 294 have removed or died, leaving him a flock of 150 communicants, of whom

*In 1838 the degree of D. D. was conferred upon Rev. E. C. McGuire, by Kenyon College.

he is the honored and beloved pastor, who still delights to lead them into green pastures and by the still waters.

There is apparently but one thing wanting to the onward prosperity of this congregation, and that is, *room* for its growth. The present church edifice is too small for the congregation. There is a number of families who are excluded from its courts for want of room. This ought not to be. It is a grievous fault in many of our parishes. It was the sign of Christ's office that he preached the gospel to the poor, and his ambassadors should have the privilege of going into the highways, and proclaiming to every poor wanderer from the fold of Christ, "there yet is room in the courts of the Lord's house on earth, as well as in the many mansions of our Father in Heaven." We cannot expect the fullness of God's blessing, so long as in the structure and arrangement of our places of worship we have respect of persons. For if there come into our assemblies a man with a gold ring and in goodly apparel, and there come in also a poor man in vile raiment, and we have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say unto the poor man, *stand* thou there; are we not partial in ourselves? We are happy in being able to state that the rector and parishoners of St. George are making most praiseworthy efforts to erect a building that will supply this defect, and at the same time be a suitable offering to God, and a beautiful ornament to the town. There are those who say,

that God is a Spirit, and if worshipped in spirit and in truth, this may be done as acceptably in one place as another. This, in a certain important sense, is true, and yet holy men of old, as well under the law as under the gospel, moved either by the express command of God or by the secret inspiration of his spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses of worship, and separated them from all worldly uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion in his service; which pious works have been approved and graciously accepted by our heavenly Father.*

Again there are some Christian people who think that they may very consistently dwell in houses of cedar, may clothe themselves in purple and fine linen, and fare sumptuously every day, and that any house is good enough for God. Such was not the opinion of David, the man after God's own heart, who said, with a feeling of shame, "See, now I dwell in a house of cedar, but the ark of God dwelleth in curtains." And Solomon, the wisest of men, executed his father's pious design, and built a house for God at an immense cost, and of the rarest and most precious materials. And God hallowed the work, pervading it with his presence, and filling it with his visible glory.

We trust that the parishoners of St. George will go on in the good work which they have begun, and

* Office of Consecration.

build such a house for God as will fill men's minds with greater reverence for his glorious Majesty—as will be a fit monument of their thankfulness for the great things which God has done for *them*—a suitable reward to their venerable pastor for his life-long devotion to their service—a temple into whose gates their children and children's children may enter with thanksgiving, and worship the God of their fathers in the burning words of our old Liturgy.

The following votes of thanks by the Vestry were omitted under their proper heads:

1789. To Dr. Ch. Mortimer, for an organ.

1818. To Wm. A. Knox, for an ornamental chandelier.

1827. To John Gray, for handsome service of plate for Communion table.

1829. To Basil Gordon, for baptismal font.

1845. A rector's library was established by the congregation, for the use of the successive pastors of the church.

APPENDIX.

APPENDIX

AN ACCOUNT OF GOVERNOR SPOTSWOOD'S EXPEDITION TO THE MOUNTAINS.

BY THE REV. HUGH JONES, A CONTEMPORARY HISTORIAN.

GOVERNOR SPOTSWOOD, when he undertook the great discovery of a passage over the mountains, attended with a sufficient guard of pioneers and gentlemen, with a supply of provisions, passed these mountains and cut his Majesty's name upon a rock upon the highest of them, naming it Mt. George, and in complaisance to him, the gentlemen called the mountain next to it Mt. Alexander. For this expedition, they were obliged to provide a great quantity of horse-shoes, things seldom used in the eastern parts of Virginia, where there are no stones. Upon which account, the Governor upon his return presented each of his companions with a golden horse-shoe, some of which I have seen, covered with valuable stones, resembling heads of nails, with the inscription on one side, '*Sic juvat transcendere montes.*' This he instituted to encourage gentlemen to venture backward and make discoveries and settlements, any gentlemen being entitled to wear this golden shoe who could prove that he had drank his Majesty's health on Mt. George. He built a fort called Fort Christina, not so far back, where I have seen seventy-seven Indian children at school at a time at the Governor's sole expense. The children

could read and say their catechism and prayers tolerably well. But this pious design being laid aside through opposition of pride and interest, Mr Griffin was removed to the college to teach the Indians placed there by the benefactions of Mr. Boyle. The Indians so loved and adored him, that I have seen them lift him up in their arms, and they would have chosen him king of the Saponey nation."

THE SPOTSWOOD GENEALOGY.

The following genealogy is given upon the authority of a venerable lady (still living), who is the granddaughter of Lady Spotswood.

Governor Spotswood married a Miss Brayne, in England. He had two sons, Robert and John. Robert (not John, as is said by Dr. Caruthers) was supposed to have been killed by the Indians. John married Miss Dandridge, and was the father of General Alexander and John Spotswood, of the revolution.

The Governor had two daughters, Kate and Dorothea, the former of whom married a Mr. Moore, and the latter a Dandridge.

The Indian woman, called Wirgina by some authors, was named Catena. After Governor Spotswood's death, she lived with General Alexander Spotswood, of Newport, and then with Francis Thornton, of Fall Hill, where she died and was buried. When the family passed Germanna on their way to Culpeper, Catena

would leave the carriage and wander over the scenes of her youth. She nursed General Alexander Spotswood, and whenever he met her in after life, he would throw his arms about her and embrace her.

Lady Spotswood, the Governor's widow, married the Rev. Mr. Thompson, of Culpeper, who was a very handsome and accomplished gentleman. Lady Spotswood had been induced to break an engagement with Mr. Thompson, upon the ground that it would be a diminution of her honor and the dignity of her family to marry a person in the station of a clergyman. To remove this objection the following letter was written, which is now published as a literary curiosity, as well as for the gratification of the numerous relatives of the distinguished couple.*

“MADAM,

“By diligently perusing your letter, I perceive there is a material argument, which I ought to have answered; upon w^{ch} your strongest objection, against completing my happiness would seem to depend, viz. That you wou^d incur y^e censures of y^e world for marrying a person of my station and character. By which I understand that you think it a diminution to your honor and y^e Dignity of your Family to marry a person in y^e station of a Clergyman. Now, if I can make it appear that y^e ministerial office is an employment, in its nature y^e most honorable, and in its effects y^e most beneficial to mankind, I hope your objections will immediately vanish, y^t you will keep me no longer in suspense, and misery, but consummate my happiness.

“I make no doubt, Madam, but y^t you will readily

* I am indebted for the original letter to Mr. Murray Forbes, of Falmouth, who is allied by marriage to the family.

grant y^t no man can be employed in any work more honorable, than what immediately relates to y^e King of Kings and Lord of Lords, and to y^e salvation of souls, immortal in their nature and redeemed by the Blood of the Son of God. The powers committed to their care cannot be exercised by y^e greatest Princes of

Heb. earth, and it is y^e same work in kind and in y^e

i. 14. same in the Design of it, wth y^t of y^e blessed

Angels, who are ministering spirits for those who shall be Heirs of Salvation. It is the same Business y^t y^e Son of God discharged when he condescended to dwell amongst men. Which engages men in y^e greatest acts of doing Good, in turning sinners from y^e errors of their ways, and by all wise and prudent Means, in gaining souls unto God. And the faithful and diligent Discharge of this holy Function gives a Title to y^e highest Degree of Glory in the next world; for they y^t be wise, shall Daniel, shine as y^e brightness of y^e Firmament, and
xii. 3. they y^t turn many to Righteousness as y^e stars for ever and ever.

“All nations, whether learned or ignorant, whether civil or barbarous, have agreed in this as a dictate of natural Reason, to express their Reverence for y^e Deity, and their Affection to Religion, by bestowing extraordinary Privileges of Honour upon such as administer in holy things, and by providing liberally for their Maintenance. And y^t y^e Honor due to the holy Function flows from y^e Law of Nature, appears from hence: y^t in y^e earliest Times y^e civil and sacred Authority were united in the same Person. Thus Melchisedeck was

King and Priest of Salem; and among y^e Egyptians y^e Priesthood was joined with y^e Crown.
Æn. 3.

The Greeks accounted y^e Priesthood of equal Dignity with Kingship; w^{ch} is taken notice of by Aristot-

tle in several places of his politicks. And among y^e

Latins we have a Testimony from Virgil, y^t at

Ex. y^e same time Anias was both Priest and King.

xxiv. 6. Nay, Moses himself, who was Prince of Israel

before Aaron was consecrated, officiated as Priest in y^t solemn sacrifice by w^{ch} y^e Covenant with Israel was confirmed.

“And y^e primitive Christians always expressed a mighty value and esteem for their Clergy, as plainly appears by Ecclesiastical History. And even in our Days, as bad as y^e World is, those of y^e Clergy who live up to y^e Dignity of their profession, are generally revered and esteemed by all religious and well disposed Men.

“From all which, it evidently appears, y^t in all Ages and Nations of y^e World, whether Jews, Heathens, or Christians, great Honour and Dignity has been always conferred upon y^e Clergy. And therefore, Dear Madam, from hence you may infer how absurd and ridiculous, those Gentlemen's Notions are, who wou'd fain persuade you y^t marrying with y^e Clergy wou'd derogate from y^e Honour and Dignity of your Family. Whereas, in strict reasoning the contrary thereof wou'd rather appear, and y^t it would very much tend to support y^e Honour and Dignity of it. Of this, I hope you'll be better convinced, when you consider the Titles of Honour and Respect y^t are given to those who are invested wth y^e ministerial Function amply displayed in y^e Scriptures. Those invested wth y^t character are called y^e Ministers of Christ, Stewards of y^e Mysteries of God, to whom they have committed y^e Word of Reconciliation, y^e Glory of Christ, Ambassadors for Christ, in Christ's stead, Co-workers with him, Angels of the Churches. And when it is moreover declared y^t whosoever despiseth them, despiseth not Man but God. All which Titles shew y^t upon many

accounts they stand called, appropriated and devoted to God himself. And therefore, if a Gentleman of this sacred and honourable character should be married to a Lady, though of y^e greatest extraction and most excellent personal qualities (which I'm sensible you're endowed with), can be no disgrace to her, nor her family, nor draw y^e censures of y^e world upon either, for such an action. And therefore Dr Madam, your argument being refuted you can no longer consistently refuse to consummate my happiness.

JOHN THOMPSON."

May, 1742.

EXECUTIVES OF VIRGINIA, 1710-1775.

1710, June 23,—Col. Alexander Spotswood, Lieutenant-Governor.

1723, Sept. 27.—Hugh Drysdale, Lieutenant-Governor; died July 22, 1726.

1726, July 22.—Col. Robert Carter, President of the Council—Acting Lieutenant Governor.

1727, Oct. 23.—Sir William Gooch, Lieutenant-Governor.

1740.—Between September 16, and December 5, land patents signed respectively by Sir Wm. Gooch and James Blair, D. D., the latter as President of the Council, are of record; the latter was acting Lieutenant-Governor during the absence of Sir Wm. Gooch, in command of the expedition against Carthagenæ. The last patent signed by James Blair, was on July 25, 1741.

- 1741, July.—Sir Wm. Gooch.
 1741, June 20.—John Robinson, President of the Council, Acting Lieutenant-Governor; died, 1751.
 1751, Feb.—Lewis Burwell, President of the Council, Acting Lieutenant Governor.
 1751, Nov. 20.—Robert Dinwiddie, Lieutenant-Governor.
 1758, Jan.—John Blair, President of the Council, Acting Lieutenant-Governor.
 1758, June 7,—Francis Fauquier, Lieutenant-Governor, appointed February 10, 1758.
 1767, Sept. 11.—John Blair, President of the Council, Acting Lieutenant-Governor.
 1768, Oct. 28.—Norbourne Berkley, Baron de Botetourt, Governor, died October 15, 1770.
 1770, Oct. 15.—William Nelson, President of the Council, Acting Governor.
 1771, Aug.—John Murray, Earl of Dunmore, Governor; appointed July 1771; fled June 1775 from the seat of Government.

SUCCESSION OF VESTRYMEN OF ST. GEORGE'S PARISH,

From 1726 to 1847.

(The name of each Member is inserted, with the date of his first election.)

1725-6.

Augustine Smith,
 William Grayson,
 John Waller,
 Thomas Chew,
 George Wheatle,

William Hansford,
 H. Sharpe,
 John Taliaferro,
1726-7.
 Francis Thornton.

1728.	1757.
Goodrich Lightfoot.	Joseph Brock.
Larkin Chew,	1759.
Z. Lewis,	Roger Dixon,
Hon. John Robinson.	Richard Brooke,
March, 1728-9.	Charles Lewis.
Henry Beverley.	1760.
1729.	Charles Carter.
Ambrose Grayson.	1762.
1731.	John Lewis.
Henry Beverley,	1766.
Edward Hickman.	Charles Washington,
1732.	Wm. Dangerfield.
John Chew, } Church Wardens.	1768.
F. Taliaferro, }	Charles Dick,
1733.	Joseph Jones,
John Waller, Jr.	Edward Herndon.
1739.	1770.
Wm. Robinson.	Thomas Fox,
1741.	Lewis Willis,
Rice Curtis,	Thomas Colston,
William Buttalee,	Thomas Minor,
John Taliaferro, Jr.,	Michael Robinson,
(<i>viz.</i> , J. T., deceased.)	William Wood,
1744.	James Tutt.
Richard Tutt,	1779.
(<i>viz.</i> , Grayson, deceased.)	Mann Page.
John Thornton,	1780.
Rice Curtis, Jr.,	George Thornton.
1745.	1784.
Wm. Waller.	Thomas Strachan,
1746.	John Chew,
Edward Herndon, (collector.)	John Steward,
1749.	Thomas Crutcher,
Robert Jackson.	D. Brahan,
1751.	John Julian.
John Spotswood.	1785.
1753.	J. W. Willis,
Fielding Lewis.	James Lewis,

G. Stubblefield,
Benjamin Ballard,
Thomas Sharpe.
1787.

John Legg,
Charles Mortimer,
Charles Urquhart,
Benjamin Day.
1789.

Francis Thornton, Jr.,
George Weedon,
Ed. Carter,
R. B. Chew,
George French,
W. S. Stone.
1790.

John Herndon,
Thomas Strachan,
Ed. Herndon,
Beverley Stubblefield,
John Welch,
Edward Herndon, Jr.,
John Wright.
1791.

William Starnard.
1793.

William Lovell,
Charles Yates,
David Blair,
Samuel Greenhow,
Fontaine Maury.
1794.

Elisha Hall.
1802.

James Brown,
William Taylor,
John Chew,
Hugh Mercer,
Godlove Heiskell,
Thomas Goodwyn,

William Smith,
Robert Patton,
David Henderson,
David C. Ker.
1803.

Jacob Kulm.
1805.

John Minor.
1806.

Charles L. Carter.
1808.

William S. Stone,
Benjamin Botts,
John Scott,
John Lewis.
1809.

Dabney Herndon,
John Taliaferro,
Z. Lucas,
Robert Wellford, M. D.,
James Smock.
1810.

John Smith, Jr.,
William Bernard,
G. W. B. Spooner,
James Carmichael, M. D.,
Horace Marshall.
1811.

Robert S. Chew,
Francis Taliaferro.
1813.

Robert Lewis.
1814.

Churchill Jones,
George Hamilton,
John Mandell,
Alexander F. Rose,
R. Johnston,
John Crump,
Charles Austin.

1815.	1829.
William A. Knox.	William M. Blackford,
1816.	(<i>viz</i> , H. Mercer.)
John Gray,	1831.
R. T. Thom,	G. W. Basset,
John Hart,	(<i>viz</i> , A. Hart,)
William F. Gray,	Murray Forbes,
William Storke,	(<i>viz</i> , W. A. Knox.)
F. J. Wyatt.	1834.
1820.	E. H. Carmichael.
John Metcalfe.	1836.
1821.	Thomas F. Knox.
John T. Lomax.	1837.
H. O. Middleton.	R. B. Maury.
1823.	1839.
Larkin Johnston.	John Coakley.
1824.	1843.
George Rothrock, Jr.,	James Cooke.
Yeamans Smith.	1844.
1826.	R. C. L. Moncre.
Thomas H. Hanson.	1845.
1828.	William Pollock.
Archibald Hart,	1847.
(<i>viz</i> , Robert Lewis.)	J. B. Ficklen.

1847 to 1865.*

John Coakley.	John F. Scott.
Reuben T. Thom.†	F. W. Johnston.
Thomas F. Knox.‡	Alexander K. Phillips.
James Cooke.	Elliott M. Braxton.
William Pollock.	William T. Hart.
J. J. Young.	Monroe Kelly.

*The editor, upon application to the officers of the church, was informed that the vestry-book for the period 1847-1865 had been lost, but he was kindly supplied with the above comprehensive list, by Mr. David Sterling Forbes, to whom he is also indebted for subsequent data to the present time. The elections for vestrymen were held annually on Easter Monday.

† Reuben T. Thom, was first elected in 1816. He died, May 7, 1868, having served fifty-two years in the vestry.

‡ Thomas F. Knox, was first elected in 1836. He died June 24, 1890, having served fifty-four years, and as Senior Warden from July 9, 1874.

Douglas H. Gordon.	Dr. W. S. Scott.
Dr. Brodie S. Herndon.	Charles E. Tackett.
R. C. L. Moncure.	Horace B. Hall.
W. S. Barton.	J. Temple Doswell.
Murray Forbes.*	A. Wellington Wallace.
J. B. Ficklen.	H. S. Doggett.
Montgomery Slaughter.	J. F. Thompson.
John R. Taylor.	J. Arthur Taylor.
Robert Minor.	David Sterling Forbes.
John S. Hayes.	A. B. Tapscott.
John Waterhouse.	P. P. Burr.
William Henry Fitzhugh.	John G. Mason.
Robert T. Knox.	

April 17, 1865.

April 24, 1865.

Reuben T. Thom, Senior Warden.	William T. Hart,
John S. Hayes, Junior Warden.	(<i>vice</i> , John Coakley, resigned.)
William Pollock.	July, 1865.
James Cooke.	Alexander K. Phillips
Thomas F. Knox.	(<i>vice</i> , Dr. James Cooke.)
John Coakley.	August 16, 1865.
Douglas H. Gordon.	John Coakley,
Joseph B. Ficklen.	(<i>vice</i> , Dr. John R. Taylor.
John James Young.	August 28, 1865.
Montgomery Slaughter.	Dr. Fayette W. Johnstone,
Dr. John R. Taylor.	(<i>vice</i> , Wm. Pollock, deceased.)
Dr. Brodie S. Herndon,	April 9, 1866.
Treasurer and Registrar.	Captain Robert D. Minor.
	John Waterhouse, new member.

* At a meeting of the vestry, held February 10, 1864, the following preamble and resolutions were adopted :

Whereas, it has pleased the Great Head of the Church, to remove from our midst, one among the oldest and most venerable members of our vestry, Murray Forbes, Esq. Therefore

Resolved, That we, the wardens of St. George's Church, do hereby place upon record our high appreciation of his worth, as a wise and judicious adviser for the welfare of the Church, and that while we deplore his loss, we yet entertain the strong assurance of his acceptance with the Divine Master.

R. T. THOM,

JOHN COAKLEY,

Wardens.

Murray Forbes was the father of the late Hon. John Murray Forbes, of Warrenton, Va., and of David Sterling Forbes, Esq.

April 22, 1866.	April 17, 1876.
William H. Fitzhugh,	Dr. James F. Thompson,
Wm. S. Barton, new members.	Horace B. Hall, new member.
June 7, 1866.	April 21, 1877.
Dr. James Cooke, <i>vice</i> , Captain	Dr. J. F. Thompson, Registrar.
R. D. Minor, removed from	Hon. E. M. Braxton, resigned.
Fredericksburg.	August 6, 1877.
May 11, 1868.	Hugh S. Doggett, (<i>vice</i> , Dr. F. W.
John F. Scott,	Johnstone, resigned.)
(<i>vice</i> , R. T. Thom.)	Hon. E. M. Braxton, (<i>vice</i> , W. H.
Nov. 30, 1868.	Fitzhugh, resigned.)
Wm. Henry Fitzhugh, Warden.	John James Young, Treasurer.
March 29, 1869.	October 1, 1877.
John Conkley, Senior Warden.	Major J. T. Doswell, (<i>vice</i> , W. S.
Wm. H. Fitzhugh, Junior War-	Barton, resigned.)
den.	November 5, 1877.
F. W. Johnstone, Treasurer.	Marshall C. Hall, Treasurer, (<i>vice</i> ,
Hon. R. C. L. Moneure, new	John J. Young, resigned.)
member.*	December 3, 1877.
1871.	A. Wellington Wallace,
Major Elliott M. Braxton, new	(<i>vice</i> , Monroe Kelley.)
member.	April 18, 1881.
April 13, 1871.	J. Arthur Taylor, (<i>vice</i> , A. Wel-
Monroe Kelly, of Falmouth, (<i>vice</i> ,	lington Wallace, resigned.)
J. B. Ficklen, Sr., deceased.)	April 10, 1882.
Dr. Wm. S. Scott, (<i>vice</i> , Dr. Jas.	David Sterling Forbes, (<i>vice</i> , J. B.
Cooke, deceased.)	Ficklen, Jr., resigned.
Charles E. Tackett, (<i>vice</i> , John	Aubin D. Tapscott, new member.
Conkley, deceased, July, 1874.)	March 26, 1883.
April 3, 1875.	Judge A. Wellington Wallace.
Thomas F. Knox, Senior War-	Peter P. Burr, new member.
den.	April 4, 1884.
John J. Young, Junior Warden.	Douglas H. Knox, (<i>vice</i> , M. C.
F. W. Johnstone, Treasurer.	Hall, resigned.)
Monroe Kelley, Registrar.	April 11, 1887.
J. B. Ficklen, Jr.,	John G. Mason, (<i>vice</i> , P. P. Burr,
(<i>vice</i> , Wm. H. Fitzhugh.)	died, August 20, 1866.)

* Died, August 25, 1883.

April 2, 1888.	Robert T. Knox, Junior Warden,
Robert T. Knox, (<i>vice</i> , John G. Mason, resigned.)	also Chairman of Committee of Arrangements for the 95th
April 7, 1890.	Council of the Protestant Epis-
John James Young, Senior War-	copal Church of Virginia, held
den, (<i>vice</i> , Thomas Fitzhugh	in St. George's Church.
Knox,* resigned.)	

The following votes of thanks by the Vestry, are of record :

March 4, 1878. To Mrs. Ann Eliza Fitzhugh Ficklen, for a gift of \$500.00, towards painting the exterior of the church.

March 3, 1880. To Mrs. Agnes Gordon Knox Soutter,* New York City, for a handsome surplice.

To Major J. T. Doswell, for a beautiful black walnut case for the Communion Plate.

* Thomas Fitzhugh Knox, had been paralyzed in December, 1889. His resignation was through his sons, as follows :

" Our father desires us to say to the vestry, that he does not wish them any longer to bestow empty privileges upon him, but to elect some one else in his place, who can attend to the meetings, and actively serve the church, which his age and feebleness forbid his doing. With deepest love and interest for St. George's, kindest feelings to all of the vestry and people, and the highest appreciation and affection for its faithful and able pastor, Rev. John K. Mason, and the earnest hope that he may long be a blessing and honour to our congregation, he sunderes the tie of 64 years standing. [He was elected Easter, 1836]. Asking God's guidance and blessing on the vestry, now and always.

R. T. KNOX,
JAMES S. KNOX."

The resignation of the venerable vestryman was received and Major J. T. Doswell appointed to communicate to him the expression of the Vestry of their heartfelt appreciation of his long and faithful services, and their tender regard for him personally.

† Mrs. Agnes Gordon Knox Soutter, is the daughter of William A. Knox, Esq., formerly Senior Warden of St. George's Church, and in which she took her first communion, in 1843.

LAY DELEGATES TO THE CONVENTION,

From 1785 to 1890.

1785. — Joseph Brock.	1826. — Yeaman Smith.
1787. — Thomas Ryan.	1827. — John Gray.
1789. — Francis Thornton, Jr.	1828. — William M. Blackford.
John Legg.	1829. — John Gray.
1791. — Lewis Willis.	1830. — John Gray.
• 1796. — William Lovell.	1831. — John Gray.
1812. — William S. Stone.	1832. — G. W. Bassett.
1814. — Hugh Mercer.	1833. — G. W. Bassett.
1815. — Benjamin Day.	1834. — John Gray.
1816. — William A. Knox.	1835. — John Gray.
1817. — Benjamin Day.	1936. — R. T. Thom.
1818. — Robert Lewis.	1837. — John Gray.
1819. — John Gray.	1838. — John Gray.
1820. — Robert Lewis.	1839. — John Gray.
1821. — William S. Stone.	1841. — John Metcalfe.
1822. — Hugh Mercer.	1842. — John Gray.
1823. — Robert Lewis.	1843. — William Pollock.
1824. — Yeaman Smith.	1844. — William Pollock.
1825. — George Hamilton.	1845. — William Pollock.
1846.* — William Pollock	
1866. — J. B. Ficklen, Alexandria.	
1867. — W. S. Barton, Staunton.	
1868. — John Coakley, Lynchburg.	
1869. — R. C. L. Moncure, Fredericksburg.	
1870. — J. B. Ficklen, Norfolk.	
1873. — R. C. L. Moncure, Winchester.	
1874. — R. C. L. Moncure, Charlottesville.	
1875. — W. S. Barton, Richmond.	
1876. — F. W. Johnstone, Alexandria.	
1877. — Alexander K. Phillips, Staunton.	
1878. — Alexander K. Phillips, Lynchburg.	
1879. — R. C. L. Moncure, Fredericksburg.	

*The Church has no lists of the Lay Delegates to the Conventions from 1847 to 1865, since which period, the places in which the Conventions have been held are also given.

1880. — R. C. L. Moncure, Petersburg.
1881. — Horace B. Hall, Danville.
1882. — Horace B. Hall, Norfolk.
1883. — Thomas F. Knox, Richmond.
1884. — Thomas F. Knox, Winchester.
1885. — Horace B. Hall, Richmond.
1886. — David S. Forbes, Charlottesville.
1887. — Hugh S. Doggett, Alexandria.
1888. — Aubin D. Tapscott, Staunton.
1889. — Aubin D. Tapscott, Lynchburg.
1890. — A. W. Wallace, Fredericksburg.

TRINITY CHURCH, ST. GEORGE'S PARISH.*

Trinity Church, Fredericksburg, Va., was organized on the 7th day of July, 1877; the following committee being chosen for that purpose, viz:

Judge W. S. Barton, Judge J. B. Jett, Geo. B. Scott, John L. Stansbury, Geo. B. Pearson, R. B. Shepherd, John F. Tackett, John S. Berry, Dr. John R. Taylor, Wm. K. Howard, Monroe Kelley, F. W. Johnston, W. R. Mason. F. W. Johnston was appointed Secretary.

The Rev. E. C. Murdaugh, D. D., was invited, and accepted charge of the congregation, and continued its Rector up to the time of his death, which occurred on the 6th of November, 1886.

The congregation of Trinity leased from the Methodists the building known as Hanover Church for the term of two years from 7th August, 1887, free of rent, on condition that all necessary repairs be made by said congregation.

Divine service was celebrated for the first time on Sunday morning, 12th August, 1877. The Church was admitted into the Diocese at the Lynchburg Convention, May, 1878. The present church, a new one, was erected and opened for divine service for the first time, on

*This account has been kindly furnished by George B. Pearson Esq., one of the founders, and the present Treasurer of Trinity Church.

Christmas day, 1881. After the death of the Rev. E. C. Murdaugh, D. D., the Rev. J. G. Shackleford was elected on the 7th March, 1887, to fill the vacancy. He accepted, and took charge on the 1st of May, 1887, at which time the church was burdened with a debt of \$3,000. Through the energy and zeal of this earnest servant of God, assisted by the ladies of the congregation, this debt was liquidated, and the church consecrated on the 12th of February, 1890, by the Right Rev. Francis M. Whittle, D. D., LL. D., a large congregation being present. The Rev. J. G. Shackleford resigned his charge on the 14th of February, 1890, to accept a call tendered from Fremont, Ohio, since which time the church has been without a rector.

LIST OF VESTRYMEN TO DATE.

Judge J. B. Jett, Geo. B. Scott, John L. Stansbury, Judge Wm. S. Barton, R. B. Shepherd, F. W. Johnston, W. Key Howard, Dr. John R. Taylor, John F. Tuckett, Geo. B. Pearson, Monroe Kelley, John S. Berry, W. R. Mason, Wm. B. Goodrich, Wm. G. Turner, Oliver Watson, W. H. Richards, Judge Henry Souther, J. D. Murdaugh, John F. Scott.

LIST OF LAY-DELEGATES.

Judge Wm. S. Barton, Judge J. B. Jett, Lynchburg, 1878.

Judge Wm. S. Barton, Dr. John R. Taylor, Fredericksburg, 1879.

Judge Wm. S. Barton, Judge J. B. Jett, Petersburg, 1880.

Judge Wm. S. Barton, Monroe Kelley, Danville, 1881.

Judge Wm. S. Barton, Monroe Kelley, Norfolk, 1882.

Judge Wm. S. Barton, Monroe Kelley, Richmond, 1883.

Judge Wm. S. Barton, W. Key Howard, Winchester,
1884.

Judge Wm. S. Barton, W. Key Howard, Richmond,
1885.

Judge Wm. S. Barton, Monroe Kelley, Charlottesville,
1886.

Judge Wm. S. Barton, John L. Stansbury, Alexandria,
1887.

Judge Wm. S. Barton, John S. Berry, Staunton, 1888.

Judge Wm. S. Barton, John S. Berry, Lynchburg, 1889.

Judge Wm. S. Barton, W. Key Howard, Fredericks-
burg, 1890.

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